Stephen Aldhorst

AN APPEAL

To the

PARLIAMENT;

OR

Sions Plea against the Prelacie.

The summe whereoff is delivered in a DECADE of POSITIONS.

In the handling whereoff, the Lord Bishops, and their appurtenances are manifestlie proved, both by divine and humane Lawes, to be intruders upon the Priviledges of Christ, of the King, and of the Common-Weal: And therefore upon good evidence given, she hartelie desireth a Iudgement and execution.

Lament. 1. 12.

Is it nothing to you, all ye that passe by; behould and see, &c.

LVC. 19. 27.

Those mine enemies, which would not that I should raigne over them, bring hether, and slay them before me.

Origen. in Epist. ad Rom.

Iudicandos se potius, quam judicaturos cogitent.

Senec. in Thyest. Act. 3.

Nec abnuendum, si det Imperium Deus.

Printed the yeare & moneth wherein *Rochell* was lost.

MVSEVM BRITAN NICVM

2066.

C. 1578

Neutri cedet.



Omnibus inteptant nervis extinguere verbi
Lampada; ſuccurrat ni pia veſtra manus:
Prevailing Prelats ſtrive to quench our Light,
Except your ſacred power quaſh their might.

Auguſt. in Pſ. propert. 2.5.

Quoties hominibus præeſſe deſidero,
Toties Deo meo præire contendo.
Dum licet, iniuſto ſubtrahe colla jugo.

Spreta cado.



Sic ſpreta Elanguent humani cuncta cerebri;
Vt ſtabilis fugiant fœdera firma Dei:

The tottering Prelats, with their trumpry all,
Shall moulder downe, like Elder from the wall.

Si ad divinæ traditionis caput,
Et originem revertamur, ceſſat
Omnis error humanus. Cyprian ad pomp.



TO

The right Honourable & High Court of

PARLIAMENT.

Right Honorable and High Senators

SUch hath beene the care and induſtrie of that Panacæan or cure-all Court of Parliament, that to give inſtructions to it vvere to teach an Eagle to flye, or a Dolphin to ſwimme, *yet ſuch hath beene the gracious diſpoſition of the* golden head, *& loving affection of that* ſilver body *repreſentative, that they have bent their eares to the grievances of the lovveſt members, eſpecially if they vvere grieved vvith the grievances either of Church or commonvvealth. That greate Stateſman Plato vvould have a Senate chearefully and lovingly to intertaine the motion of the meaneſt ſubiect, for the good of the commonvvealth. A vvise generall of a feild deſpiſeth not the advice of the meaneſt ſouldier in matters of greateſt vvaight. The Cretians uſed to lay theire deſperately diſeaſed by the high*

ἀεὶ δὲ τὸν νέον παραδιδάσκειν χρή. De legibus Dial. 6.

high vvayside, that everie passenger might deliver vvhat he knevv or heard to be good for such a disease, since judgment (the diseases of our state) are not hid but open to the eye of everie passenger. As the greate Physitian said of nature distempered, that it is all but one sickness so our dissframed, & distempered state, from head to foote is all but one sore. In this case she complaineth as though there vvere none to succour her. Is it nothing to all you that passe by? Behold & see my sorrowes, &c. Not to mourne vvith and for our mother vvere unnaturall, & all that vvee can doe is to mourne for her (yea vvould to God vve could doe that as vvee should), our state-medicines are meerely empyricall; but your Honours being the methodicall physicians of our state can make a right use of them. Wee reade that marvailous cures have beene done by Empyricall medicines, especially in desperate cures. To your Honours vvee present one, not of our ovvne invention, but of an ancient and soveraigne Probatum est: such a one as never yet fayled (as vvee conceive) it vvanteth nothing, but giving out of the physitians hand. That golden apothegme of our gracious Soveraigne, that all is in action, is the very best theame for your meditation and ground, and motive for your heroicke accomplishments. The Laconicke brevitie of Kings speeches, as Homer said of Menelaus is very acute and full of matter, and so they vvould have themselves understood. For a vvord is enough from the

παυρεσσι δ' ἀλλὰ μαλ' λιγέως.

the wise & to the wise: As God hath set you forth (right Honourable) for this great work of reformation; so your choyce and place requireth you to bee men of activitie, as the Spirit speaketh, that is inwardly and outwardly compleate with prudence, prowesse, valour and diligence. Gen. 47. 6. Exod. 18. 21. If Pharaoh would have such heardsmen; what neede standeth our Abimelech of such sheepheardes for the sheepe of his people, & such sheapheard you must bee indeede. Your honours knowe that consultation, yea or humiliation can doe no good without reall (and in some things eradicating reformation) Ioshua did well to pray, but hee must up & doe. When Moses & Aaron are prayinge, Ioshua must be smiting of Amalecke. What danger the state is in by sinne within us, iudgement upon us, and over us, evill men among us, and the wrath of God against us, is better knowne to your honours then wee can expresse. But wee may be bold to say of religion, & state, as Dauid said of himselfe, there is but a step betweene them & death. In this agonie of death with teares & groanes wee cry to you right Honourable, save us, or wee perish. Let not the tall stature of the Anakims; nor the combination of the Edomites, nor the counsells of Ahitophells; nor the proude lookes & bigge wordes of Amaziahs deterre you, or deteyne you. Let not the overtopping growth of the sonnes of Zerviah seeme too hard for you. But let every man gird the

1 Sam. 20. 3.

Exo. 32. 27

sword

ſword of juſtice vpon this thigh, and doe execution accordingly to deſert. Feare not, have not I commanded you (*ſaith our King*) *Be couragious & be valiant, yea the God of Iſrael hath bid you doe it. Make way then for religion and righteouſnes, by removall of all vngodlynes & unrighteouſnes, and God will be with you. Wee neede not tell you of the Romane Patriots, or the Athenian Kings; who were willinge to dye that the*

Gen.43.14 *glorie of their nation might live. Iacob will ſend his beloved ſonne to Egipt in caſe of neceſsitie,* and if hee be robbed, let him be robbed. *So Heſter will interpoſe her ſelfe for her Countrey,* and if ſhe periſh ſhe periſheth: *As that man (ſaith the Oratour) is worthy all*

Vt contemnendus &c Tul. Lib. 4. ad Heren. *contempt that would rather ſave himſelf then the ſhip wherein hee is, and all that are with him. So hee is an unworthy mã that preferreth his ovvn particular ſafetie to the ſaveinge of the common weale: But there is no ſuch danger: Let the righteous be as bold as Lyons*

Prov.28.1 *and* the wicked will flye when none perſueth them. *Fenny-Bitters in their hollowe canes make a terrible noyſe to the amazement of thoſe that are not acquainted with their ſpirits; but they dare not looke valour in the face; nor hold up their head in the aſſembly of the juſte Vice is ever a covvard where vertue is in place: Only this we intreate your honours. that you would not be*

Hoſ.13.13 *like Ephraim, of whom the Lord complayneth as of an*

vn-

vnwise sonne; becauſe hee ſtaied too long in the place of the birth; *that is, hee vvas too long in reſolveing vvithout reall performance. Bee you eyes, eares, and hands to our Soveraigne, as your place authorizeth; & hee by you ſhall ſcatter the vvicked, & bring the vvheele over them: The fire of Gods vvrath is alreadie broke in vpon us, and if the fuell of ſinne, and eſpecially our domineering nationall ſinne be not removed; the vvrath of God vvill never ceaſſe till it hath conſumed us from being a nation to himſelfe. ſhould not every one (unleſſe hee be a viper) bring ſome vvater to quench this fire: Behold right Honourable vve bring one Bucket full taken out of the Chriſtalline ſea and ſilver ſtreames of divine and humane Lavves (as vvee conceive) a medicinable & quenching vvater. Water unapplyed cannot quench the fyre: Some vvaters increaſe the fire as oyly, ſulphurious & pitchie vvaters. An unproportionable mixture maketh the fire the fiercer. Laſtlie, it is no time to ſling vvater vvhen all is conſumed to aſhes. Wee intreate leave therefore (right Honourable) to importune you againe and againe to ply the pure vvaters from the higher places; bar and abandon all the pitchie vvaters of the Babiloniſh Lake, vvhich are* ignis fomentum, *the very life and ſpirit of the fire. There be many artificiall fireflingers, vvhoſe fire is more ardent*

ἄριστον μὲν ὕδωρ. Plin. Lib. 2. 106.

πυρίκολοι.

ardent in the vvaters, consuming ſhipps, bridges, and all vpon the vvaters. Take heede of theſe; and fling vvater enough: and let not that proverbe of delay be verified in your honours, aquam infundere in cineres; to caſt vvater vpon the aſhes. Wee intreate your Honours, to repreſent to your ſelves by imagination, that fire vvere kindled at home in your hovvſes, you lookinge on (vvhich fire could not but conſume ſtate, vvives and children, if it vvere not quenched, & that betime) hovv vvould you beſtirre you? hovv much more ſhould you haſten to ſave Syon from being conſumed: For Zions ſake vvee cannot hold our peace, vvee cannot but complaine as the children doe to their Parents. Pharaohes ſervants are very homely vvith their King, to ſett Gods people free, vvhen they vvere all like to periſh. Knovveſt thou not yu that Egipt is deſtroyed? hovv much more may vve your Honours ſervantes complaine to you of our deſperate condition, better knovvne then thought on. Hence alſo your Honours may be pleaſed to obſerve hovv faithfull and plaine you ſhould be vvith his royall Majeſtie both in the diſcoverie, and the remedie of the eminent and imminent deſtruction. What may be found amiſſe in this poore frame; either for manner or matter, vve humbly crave pardon; as for freedome of ſpeech (vvherein vvee vvould not vvronge any) vvee hope your Honours vvill impute it to the preſent danger: For vvho vvill not cry (if hee can doe no more) vvhen his mother is like to be murthered before his eyes.

Exod. 30.7

The Epiſtle to the Reader.

WEll affectioned Reader:

If ever ſoundneſſe of minde, and ſincere uprightneſſe of heart were to be manifeſted for the Lord; now is the time eſpecially, becauſe this is the *adulterous, & ſinfull generation*, that the Spirit ſpeaketh off; which is come to ſuch a hight of impiety, iniquity, and prophaneſſe, that by ſinne it ſtareth heaven in the face, & daſheth Gods people out of countenance, that they may be aſhamed of the Goſpell: we doe not reade of greater perſecution, higher indignitie and indemnitie done upon Gods people, in any nation profeſſing the goſpell, than in this our Iland; eſpecially ſince the death of Queene Elizabeth; witneſſe, the ſilencing, fining, excommunicating, and caſting out of the Miniſterie; yea the pining of ſome of them, and ſundry good people to death, whoſe blood we muſt know cryeth yet for revenge; for *precious in the ſight of the Lord, is the death of his Saincts*: yea in ſome meaſure we have already payed for it; for how much Britan-blood hath the Lord ſould for no price, within this ten yeares? and what for all our paines, meanes and loſſes, but the higheſt diſhonour that could be thought on? yea who Marc.8,38.

knowes yet what a deep *Aceldama*, or field of blood, our Land may be, if that blood be not expiated; but who is the main Impulsive cause of these evills of sinne, and judgement? Even those *men of bloods*, the Prelacie, as we have proved, whose dignitie (as the late King hath it in the preface of his Basilicon) *smelleth vildlie of Popelike pride*; yea they are a main part of him; *bone of his bone, and flesh of his flesh.* Against this Hierarchie we do not commence, but renew our suite, for the recovery of the *Keyes* of *Christ*, and the *veyle* of his *spouse*: In the prosecution whereoff we intreat the help of all that love the Lord: First agree with God, by reforming at home; and then looke upon them, as they are clearly convinced, to be enemies to God, and the State; and so *hate them with a perfect hatred*; *be not ashamed of Christ and his Word*; that is, of standing for the Priviledges of his Kingdome, no, not among an *adulterous & sinfull generation*; that is, when Christ *enemies* are in their *ruff*, lest Christ be ashamed of you. As for their swelling pride, feare it not. There are *more with vs, then against vs*: yea it is enough, that the *Lord of Hostes* is against them.

We may say truely of them, as an ancient said of the Prelates of his time: *Omnibus terrori, amantur à nullo*: they are a terror to all, and loved by none, except by such as stand too nigh them in a contiguitie of profitt, Poperie, or Prophanes; these indeed cannot see, because they will not see.

As

As for their traditions, whereby they ſupport themſelves, they are branches of the ſame root, condemned by the Word, Councils, Fathers; by all ancient, and modern, Orthodox writers: yea, and by the Poſitions of the Papiſts. But it is enough, (as D. Whittaker obſerveth): *quod à Chriſto damnantur*: that they are condemned by Chriſt. The matter is of no leſſe weight then the *Kingdome of Chriſt*; in the ſuppreſſing, or advancing whereoff, ſtandeth the ruine, or reviuing of our Kingdomes; and therefore we commend it to your ſerious conſideration: we have endevoured to clear Chriſts title, and the trueth of the Poſitions from the *Word* eſpeciallie; as for other teſtimonies, let them have their owne weight: by that *Intire Word*, as the Pſalmiſt ſpeaketh, and for it, we doe contend, Pſ. 19. 8. For it hath in it ſelf τὴν ἀσφάλειαν, Luc. 1. 4. That infallible certaintie, which is θέοπνευστος καὶ αὐτόπιστος, by divine inſpiration, and onely of it ſelf to be beleeved: Though in regard of our danger we have uſed freedome of ſpeech, we neither hate their perſons, nor envie their pomp, but we wiſh their converſion, and ſafetie of the State. *Controv.* 1. *q.* 6. *p.* 48.

If inſtead of entertaynment, or of a legall tryall they turne againe, to teare this treatiſe, and trouble the maintayners of it, let them take heed, for by this trueth heer maintayned, they ſhall one day be judged: if they ſhould alſo go about, to incenſe the Kings Majeſtie with a prejudicate opinion of this juſte APPEAL, we hope it

shall plead for it self (our infirmities excused.) That in uprightnesse of conscience we could not doe him better service: yea we are confident, if all that love the Lord (especiallie men of place) will do their part, we shall have our King, as an *Angell of God* in this particular: though Rome must fall by the sword, yet the word must both instruct Princes, that *Babell* cā no other wise be healed, & also inarm them for her ruine. We thought the volume should have been farre lesser then it is; and therefore me made no chapters, nor Index; but considering the subject, it required both longer time, and a greater volume; An other edition may come forth in better order. Censure not a part, before ye have perused the whole, because diverse parts of the same matter, have their diverse places in severall *Positions*. Part not with a good title, though it be incumbered. Labour hard, by prayer, and practise, that God may have his honour; the King his right; and the Enemies of both their defert; and the *Lord will dwell among vs*. It is not our intent in this treatise, to dispute at large every particular propounded and proved; for the subject would not suffer it; the volume would have beene too large; and the trueth of diverse particulars, is alreadie vendicated by whole volumes, from all gainsayers: But if any lift to be contentions in contradicting any point asserted, and proved, either directlie, or by consequence; we shall be readie at all times by Gods assistance further to make it good.

A DECADE OF GRIEVANCES;

Presented and proved to the right Honourable and High Court of

PARLIAMENT.

Against

The Hierarchye, or Goverment of the Lord Bishopps and their dependent Offices, by a multitude of such as are sencible of the ruine of religion, the sinking of the state, and of the plotts and insultations of enemies against both.

RIght Honourable and High Senators, you are not unacquainted, howe the affrighting and turmoyling troubles of the heart speake in the faces of all true hearted subjects, expressed often by their sighes and groanes, and also vented by their patheticall complaints; the *moving cause* whereof

Deut. 32. 35.

is our *Calamitie*, partlie alreadye ſeized, & partlie *making haſt* (as it is further threatned) to ſeize upon us. But to our ſhame and confuſion of faces, wee muſt confeſſe, that of the provokinge cauſe of this calamity (namely ſinne) wee are nothing ſo ſenſible as wee ſhould be; Or if wee complaine of ſinne, yet wee find not out that *Aſhtaroth* or maine nationall ſinne, which is the *Conjunct* or immediate working cauſe of all the evill that is upon us. When a bodye politique is runne all into one feſtered ſore of ſin & one benumming bruiſe of *iudgment*, then the univerſall and painefull diſtemper taketh awaye the diſcerning facultie of the *Maſter ſore* that hath bred and fed all the reſt, which indeede muſt
Rom. 1. 18. eyther be ſought out and removed, (as the principall cauſe) or it will never prove a cure. *Though the wrath of God be revealed againſt all vngodlines and vnrighteouſnes*, yet for ſome one capitall ſinne, eſpecially the Lord
Hoſ. 4. 17. departeth from a ſtate, & turneth it upſide downe. This
5. 12. might be inſtanced *in Iſraell joyning himſelfe vnto his Idolls, which made the Lord vnto him as a moth, and vnto the houſe of Iuda as rottenneſſe.* This principall Iſrael
Iudg. 20. underſtood, when he fought againe & againe; & found out the cauſe *why he fell before Benjamin.* The ſame courſe tooke *Ioſhua* in humbling himſelfe, to find out *Achan*, and the *excommunicate* thing. He might have found out, and alſo removed manie other ſinnes, yet if he had not found out the *thing of the curſe*, he might have mourned his heart out, before he had prevayled with the Lord againſt the enemie. Howe to find out our *Achan, or golden wedge and Babiloniſh garment*, hoc opus, &c. For it is not obvious to every man. Yea this

Spirit

Spirit is neyther found out nor caſt out, but *by faſting and prayer.* Yet woefull experience, the common ſchoolmaſter hath formerlie diſcovered to the *Chariotts and Horſemen of Iſraell*, & now doth diſcover this verye ſame to be the verye chiefe cauſe of our Calamitie that wee pitch upon. Wee doe not ſeclude our owne ſinnes, nor others ſinnes, for manie ſinnes, and manie inditements are againſt us; but this is the *Maſter ſinne* (as wee conceive.) And that upon this ground, that the capitall ſinne of a nation is not the higheſt ſinne, abounding in the higheſt meaſure, (againſt which there is *any lawe eſtabliſhed*;) but that is the maine & *Maſter ſinne*, which is *eſtabliſhed by a lawe*. And this is that *frameing of miſchiefe by a lawe*, that the Prophet ſpeaketh of, called in an other place, *the Commandement of man* eſtabliſhing ſinne: Now give us leave (right Ho:) to demãd, what ſin is *eſtabliſhed by a lawe* in this cõmon weale, but the Hierarchye & their *acoutrements*? And therefore we verilie beleeve by the grievances following, offer to demonſtrate that the *Hierarchie* and their *howſhold ſtuffe*, is the *capitall ſinne* and maine cauſe *why all this evill is come upon vs.*

Pſ. 94.20. *Hoſ.* 5. 11.

I.

FIrſt, may it pleaſe your Honours to take notice, *that the calling* of the *Hierarchye*, their dependent Offices and *Ceremonies*, whereby they ſubſiſt are all unlawfull and *Antichriſtian.* 1. *Poſition.*

II.

2. Position. THe *Hierarchicall* government cannot consist in a *nation with soundnes* of doctrine, sinceritie of Gods *worship*, holines of life, the glorious power of *Christs government*, nor with the prosperitie and *safetie of the* common wealth.

III.

3. Position. THe present hierarchie are not ashamed, to beare the multitude in hand, that their calling is *jure divino*. But they dare not but confesse, when they are put to it, that their calling is a part of the Kings prerogative. So that they put upon God what he abhorreth, and will hold of the King when they can doe no other.

IV.

4. Position. THey abuse manie wayes that power from the King, by changing, adding & taking away at their pleasure, to the greivous vexation of the subiect, the dishonouring of his Majestie, and the making of the Lawes of none effect.

V.

5. Position. THe priviledges of the Lawes and the Hierarchicall goverment cannot consist together.

The

VI.

THe loyaltie of obedience to the Kings Majeſtie & his lawes, cannot poſſiblie ſtand with the obedience to the Hierarchie. 6. *Poſition.*

VII.

ALL the unparelelled changes, bloudye troubles, devaſtations, deſolations, perſecutions of the trueth, from forraines or domeſtickes, ſince the yeare of our Lord 600. Ariſing in this Kingdome; and all the good interrupted or hindred, hath had one or more of the Hierarchie, as principall cauſes of them. 7. *Poſition.*

VIII.

ALL the fearefull evills of ſinne & judgement, for the preſent raigning among us, and threatened againſt us, (to omitt the blacke deſolation of our ſiſter Churches) wee conceive to be *the birth of the wombe and the nurſlings of the breaſts of the Hierarchie.* 8. *Poſition.*

IX.

IF the Hierarchye be not removed, and the *ſceepter* of Chriſts government, namely *Diſcipline* advanced to its place, there can be no healing of our ſore, no taking up of our controverſie with God. Yea our deſolations, by his rareſt judgments, are like to be the aſtoniſhment of all nations. 9. *Poſition.*

X.

10. Position. LAstlie; right Honourable, if you strike at this roote of the *Hierarchie*, removing that *Asteroth* or *grand Idoll*, and erect the puritie of Christs ordinances, wee are confident that there shall be a ceassing from *exorbitant sinnes*, a removeall of judgment, a recoverye of Gods favour, a repayring of the breaches of the church and common wealth, a redeeming of the Honour of the state, a dashing of *Babells bratts against the stones*, Yea this shall remove the *Wicked from the Throne*, strike a terror and astonishment to the hearts of all forreigne and domesticke foes. In a word, God will goe *forth with us*, and smite our enemies. Yea a glorious prosperitie shall rest upon Zion, King, state and commonwealth.

THus having laid downe a decade of evills, arising as so manie *corroding vlcers* out of the bodye of the *Hierarchie*, wee come to some proofe of the particulers, as they lye in order; and that as punctually and briefflie as wee can.

1. *Position proved.*

1. AND first, to the first, namelye, *that the Hierarchie, their dependent offices and ceremonies are Antichristian.* For making way for the proof of this point wee are to consider with the learned both auncient & moderne what state of goverment Christ hath appointed

ted in his Church, and what kind of governours hee hath choſen to governe the ſame. For the former they tell us from the word, that the Church in reſpect of her policie and outward government appointed her by Chriſt, is not a Monarchie like unto the Kingdomes and Dominions of temporall Princes, as that of the Aſſyrians, Perſians, or the like, in and over which certaine men as Princes have and exerciſe Soveraigne authoritie, but in regard of the choice of governours, by common conſent it is a free commonaltie, and in reſpect of the governours ſo choſen and governing according to Gods appointment it is an Ariſtocracie, as Athens, Venice, or the like, as this is the judgment of the learned, ſo it is cleere from the preſcript of Chriſt. Mat. 18.17, and from the continued practiſe of the government of Chriſts Church, till (as the learned truelie affirme) it came to bee oppreſſed with tyrannie. As for the latter viz. the governours, they were & ſhould be ſuch Biſhops as God ordained together with ruling Elders, which Biſhops (as the Scripture proclaimeth, & the Orthodox learned beleeve) are no other than Miniſters or teaching Elders witnes 1 *Tim.* 3. 1, compared with Tit. 1.3, and 7. verſ. which trueth is not onelie maintained by the Orthodox ancient, as Auguſtin, Hierom: & Ambroſ: but alſo by Papiſts, as Hug-Cardinal-Anſelm. Lumbard-Cuſan Iohan: Pariſienſ. and others, who hould this diſtinction to bee but *jure poſitivo*, & that it is not of Gods appointment, both Canon Law & civill Law do witnes. Thence it was decreed and maintained by ancient councells from the Word, Act. 15, that all Miniſters ſhould have voices in coun-

Viret. Dial. 20. 21. *Danæ. Lubertus. Iunius. Chamierus. Sutcliv. Whittak.*

In 1 *Tim.* 3 *Tit.* 1. *Act.* 20.

Lib. 4. *Diſt.* 24.

Gratian Diſt. 95. *Duaren. de ſacris Ecc. Miniſt. c.* 7. *Sect.* 9.

councell both *deliverative & decisive* Carthag. Can. 34. 35. alledging also Nice Calcedon and others.

Gentilet. exam. Concil. Trident. P. 216.

Lastlie, our learnedest of later times have given full evidence to the pointe, witnes D. Raynolds in his letter to Sir Francis Knowls, wherein he proves sufficientlie that God never made, nor doth the scripture witnes anie such distinction, but that Bishop and Minister were all one: taxing and disproving D. Banc. for holding the contrarie. The very same trueth was concluded by D. Holland, the Kings Professor in Oxford. At the act Iuly the 9. 1608. *Quod Episcopus non sit ordine distinctus à presbiteriatu, eoque superior jure divino.* That a Bishop is no distinct order from a Minister, nor superiour to him by divin institution. The self same did Cranmer & Latimer testify to H. the 8. It is true that some servile and shameles Papists to flatter the Pope, as some amongst us to flatter Prelats do averre the superiotie of Bishops, taxing the ancient that hold the contrarie of heresie, with Aerius. Instant one Michael Medina cited by Bellarmin. But the whole current of divine & humane testimonies are against them. Having layd this foundation to come punctuallie to the proof.

Bbs. Book.

De sacror. hom. orig. Lib. 1. c. 5.

Mat. 21. 24. 25.

It is sufficient proofe, of the unlawfulnes of their calling, that it is not, *from above*, as the warrant of both ordinances and Ministrie must be. Otherwise the Lord threateneth to destroy them. Mat. 15. 13. Where by *the plant not of Gods planting*, may be understood all persons, callings & traditions not appointed and approved of by God (for so the ancient expound it.) The calling of

of *Aaron*, a *type of Christ*, is not onely thus approved Hebr.5.4. But also Christ himselfe putteth his calling upon this point of tryall; *I come in my fathers name, and ye receive me not; If another shall come in his owne name, him will ye receive.* Which wordes, fundrye of the Fathers applye to the comming of Antichrist, for he and his, came indeede in *their owne name.* Ioh.5.43. *Aug.Ep.80.*

2. Where the Spirit recounteth by name, all the sorts of Ministery, ordinary and extraordinarye of his owne appointement Eph.4.11. there is not one word of such a *Lording Ministry*, which the Spirit would not have concealed, but undoubtedly sett them out with al their titles and prerogatives, if there had beene any such superior offices of his appointment and approving.

Is it a like thing that God who appointed the Temple & Tabernacle, should be so punctuall in everie particular of his service vnder the law, and that he would conceale his more especiall officers and their offices vnder the Gospell? would he remember the *barrs* of the *Arcke* and passe by the *Pillers* of his *Church*? would be appoint the least *Pins* of the house and forgett the *Maister builders*? would hee there mention the *snuffers* of the *Lights*, and here passe by the *great Lights* themselves? Or would hee there remember the besoms and ashpans, and here not once mention Bishopps and Archbishopps this were τα μικρα εφυ και τα μεγαλα παρωρᾶν. To look to smal things and overlook the great things. Is it true that a silly ignorant woman tells us in the Gospell *that* Ioh.4.25. *when the Messia cometh hee would tell us all things?*

And yet he ſpeaketh never one word of his ſpeciall offices, ſure theſe can not agree.

3. From the ſame place of the Epheſ. it will appeare that ſuch Biſhops and their dependances are ſuperfluous. Therfore they ſhould haue no place in Gods houſe. The conſequent is cleere becauſe there is a neceſſarie uſe of everie thing that hath anie uſe in Gods houſe.

Ambroſ. ad verell. *Nihil tam neceſſarium quàm cognoſcere quid ſibi ſit neceſſarium*, There is nothing ſo neceſſarie (ſaith a father) as to know what is neceſſarie or of uſe. Now that there is no uſe of them it is cleared thus.

Thoſe officers without the which the Church of God is fully built up and brought to compleate perfection of unity, are not of anie uſe in Gods houſe.

But without the function of Lord Biſhops, Archbiſhops &c. the Church of God is fully built up and brought to compleat perfection of vnity, witnes Ephe. 4, 11, 12, 13.

Therefore L. Biſhops, Archbiſhops &c. are of no uſe in Gods Church.

The learned have uſed the ſame argument againſt the Pope, the Church of God being builte up and perfited without him, therfore hee ſhould not bee.

The argument is everie way as good againſt theſe Biſhops and everie ſuch Officer in Gods houſe, with out the which his houſe is compleat, as againſt the Pope, for it cannot be ſaid of thoſe Biſhops as our Lord ſaid of the Aſſe: *The Lord hath need of them,* *Mat. 21. 3.*

The

The ſame argument holds againſt the Ceremonies, yea as a knob, a wen, or any ſuperfluous bonch of fleſh, being no mẽber doth not onely overburthen the body, but alſo diſſigureth the feature, yea killeth the body at length except it be cut; ſo theſe Biſhops be the knobs & wens and bunchie popiſh fleſh which beareth down, deformeth & deadeth the bodie of the Church, that ther is no cure (as we conceive) but cutting off. If any object that there be neceſſarie Officers in Gods houſe, as Deacons and Elders, which are not named in that forequoted place of the Epheſians, it may be eaſilie anſwered, that the Apoſtle there onelie intends to make a perfect enumeration of ſuch as labour in the word, for the perfecting of his Church.

Further if men may ad miniſteries to thoſe whom God hath appointed, then may they take away ſuch miniſteries as God hath appointed, for both of theſe belong to one and the ſelf-ſame authoritie.

But men may not take away ſuch miniſteries as God hath appointed. Therefore they muſt not adde ſuch as he hath not appointed.

As we have hitherto proved in general the calling of the Biſhops to be unlawfull, ſo we come now to prove directlie their calling and their dependancies to be Antichriſtian.

Theſe Governours are juſtlie called Antichriſtian who are aſſiſtant to the Pope in his univerſall government. *Argum. 1.*

But Biſhops, Archbiſhops, Chancelers, &c. are aſſiſtants to the Pope in his univerſall government.

Therfore Bishops, Archbishops, Chancelers, &c. are justlie called Antichristian.

Def. p. 13. The *major Proposition* is D. Downams, for the minor, let their practise speake. For after the same manner & by the same Ministers do they Lord it and tyrannize over Diocees and Provinces in his Majesties Dominions, as other Popish Prelates do in other dominions. By the same reason that one is over a Diocesse, an other over a Province, the third may be over all.

Argum. 2. 2. They arrogate to themselves solie and wholie the ordination of Ministers.

In these two D. Willet putteth a maine differēce betwixt Protestants & Papists. First (saith he) that their Bishops are over Ministers as Princes of the Clergie. 2. They take the right of consecrating or giving of orders wholly and soly to themselves.

Let all men speake if our Bishops do not this to an hair, and are they not by consequent Antichristian Bishops? For the further proof of this point we could bring a full Iury of judicious learned and Godlie witnesses.

Synop. cont. 43.

Artic. 10. M. Wickliff a man well in seen the mystery of iniquitie, reckoned Lord Bishops for one of the 12 Disciples of Antichrist.

For the which Pighius writes a treatise against him, affirming this to be the main controversie betwixt the Waldenses, Wickliffe and him.

The same doctrine was maintained by Iohn Husse & Hierom of Prage.

Luther

Luther called this Lordſhip, *plaine tyrannie*, averring further that Dioceſan Biſhops *were conſtituted by the very authoritie of Sathan.* Tom. 2. Pag. 392.

M. Bullinger calls the ſuperioritie of Biſhops *no better than tyrannie*, affirming truelie that the Apoſtles themſelves exerciſed no ſuch tyrãnie. To this may be joyned M. Hooper, M. Lambert, M. Branford, glorious martyrs. M. Bale in the Revel. ſpeaking of the brood of Antichriſt, counteth the Lord Biſhops Antichriſtian uſurpers, the *Offices* (ſaith he) *of Dioceſan Biſhops are uſurped offices, and not appointed by the Holy Ghoſt, nor once mentioned in the Scriptures.* Decad. 5. Sec. 47.

Now if anie Patron of the Prelacie Poſt of all theſe teſtimonies to the Prelacie in the time of Poperie. 1. Let them know that overlording Prelacie, ſitting in the Temple of God is Popiſh Prelacie. 2. The whole current of forequoted teſtimonies ſtriketh at all Dioceſan Provinciall or Oecumenicall Prelacie, as an uſurped office, becauſe not appointed by the Holy Ghoſt. The extent of the challenge muſt be as large as the reaſon of the challenge. If they bee not from the Holy Ghoſt they are uſurped Offices. But for the further clearing of this, let M. Gualter be heard, who taxing & diſproving the uſurped Offices of Lord Biſhops in Poperie, he applyeth it to ours, who *though they glory in the name of the Goſpell, and would be counted reformers of the Church by thruſting out Popiſh Biſhops & Monkes out of their uſurped poſſeſſions, yet do they not reſtore the Churches due, taken tyrannouſlie from her, but at their pleaſure adminiſter the ſame things, which in times paſt the Monkes and Biſhops did.* In Re. c. 1. c. 17. 3. In Ac. 1a

Cyprian holds the verie title of an Archbiſhop or

or Superior Biſhop, in whomſoever a preſumptuous thing.

Laſtlie, the Papiſts bring in the maintainers of Prelacie for a ſhare, as ſupporters of their uſurped primacie. The Proteſtants (ſaith the Rhemiſts) *otherwiſe denying the preheminencie of Peter*; yet to uphold the Archbiſhops, *they avouch it againſt the Puritanes*. Hence appeareth the trueth of that aſſertion, when the Prelacie diſputeth againſt the Puritanes, they uſe the Popiſh arguments, but when they diſpute againſt the Pope, they uſe Puritanes arguments, & thus they uſe the trueth as Moſes uſed the rod, whilſt it was *a rod*, Moſes could hold it in his hand, but when it became a *Serpent*, he fled from it, ſo they cã uſe the rod out of Sion the word of trueth againſt the opẽ adverſarie (though implicitly they beat thẽſelves therwith) but whẽ the trueth beginneth to ſting, they cannot endure it, & were it not that the cunning Ieſuite loves not to touch this ſtring too much (tho now & thẽ he doth) leaſt by theevs reckoning upõ this point true men ſhold come to their goods. We are perſwaded they ſhold beat the prelates out of the trenches, & themſelves out of the field, but they know that they both ſtand & fall upon the ſame ground, and a Kingdome *divided againſt it ſelfe cannot ſtand*.

Ioh.21.17.

Exod.4.3.

3. Argum. They ingroſſe that name unto themſelves which is due to all good Miniſters; which as the learned obſerve is a perverting of the language of the *Holy Ghoſt*, yea a point of prophane or heatheniſh boldnes from this (ſaith Beza) *beganne the devill to lay the foundation of tyrannye in the Church of God*. In the forehe-

Cal. in Ep. ad Tit. c.1. v.1.

In Philip. 1 v.7.

of this name beganne that *myſterie of iniquitie* to be ingraven, namely, that vnknowne name PAPA; The various etymologie whereof, wee will not nowe inſiſt on.

4. *They lord it over Gods heritage* with an intollerable Tyrannie directly condemned by that vnchangable Canon of our ſaviour Chriſt, *The Kings of the gentils exerciſe lordſhip over them &c. but ye ſhall not bee ſo: but let the greateſt among you be as the leaſt.* In which words three things be condemned in miniſters, ſuperiority, lordly rule, and titles of Lordſhip. 4. Argum. 1 Pet. 5.1. Luk. 22.24. 25.26. Mat. 20.25

The Ieſuites confeſſe that that affected ſuperiority is condemned in the diſciples. Yea the very thoughts (ſay they) of ſuperiority.

Now all theſe things forbidden by our ſaviour concurre in making up that miſhapen Monſter of the Hierarchie. This interdiction of ſuperiority is renued by the Apoſtle Peter (upon whom his Lord foreknew that that man of Sinne would build his forged and vſurped ſuperiority) neither *as being Lords over Gods heritage &c.* In which place the former ambitious or tyrannous Lordſhip is not onely forbidden (as the Prelates would have it) but all manner of ſuperiority, as the ſcope of the ſpirit, context, and very wordes prove. In a word their evaſions from the true meaning of theſe places are the very ſame with the forgeries of the Ieſuites, wherin they croſſe both themſelves and the truth. 1 Pet. 5.3.

As for that power given by Chriſt to the Church they have nothing to do with it, as is cleare frō the text and by the expoſition of both ancient and moderne Mat. 18.18

derne writers : yea by ſome of their owne, as Bellarm. applyeth it to the Pope, ſo they to themſelves but againſt all ground and reaſon.

Iohn. 6. 5. They will not with Chriſt putt their calling upon tryall of the word but by the contrary putt the *Anathema* upon ſuch as dare preſume to call their calling into queſtion.

Canon. 8.

6. They have the ſame, Titles, power, preheminence, offices and Courts that the papall prelacie had, (ſettinge onely the ſupremacie of the pope aſide) Ergo Antichriſtian : witneſſe that act of Henry 8. aſſigning them all whatſoever they had of the Pope (the ſupremacie reſerved to himſelfe) for which our Prelats have given the name of *Pope* and *Papiſſa* to our Princes. *At vna via prohibitum*, &c. *That which is forbidden one way ought not to be admitted another way.*

25. Ejuſdem. cap. 15

Bancroft. Spotſwod.

7. And laſtly they arrogate to themſelves, (we may well ſay blaſphemouſly) theſe titles which are onely proper to Chriſte, namely *the chiefe ſhepheard* *Archbiſhop*, *great ſheapheard or Archleader?* which titles the Apoſtles, durſt not take vnto themſelves, Ergo Antichriſtian. As for their defence from Contemn Clement, or Paganiſh *Archflamins*, it is ſtuffe not worthy your Honours audience to conclude the proofe of this poſition, let Iohn Baptiſt ſpeake, where having denyed himſelf, to the Phariſes to be either Chriſt, Elias, or that Prophet, hath this reply, *Why Baptiſeſt thou then?* inferring that he muſt either confirme his calling, to be of God, or not to meddle with the ordinance, neither had the Argument beene good if Iohn Baptiſt might have

Act. 1.4. Heb. 13.20 Act. 3.15.

Iohn 1.20. 25.26.

been

beeth of some other function then of Gods appointement, and therefore he confirmeth his extraordinary calling from *the word*, Thus it is cleare as the Sunne shines that their calling is *Antichristian*.

For to the Kingdome of Christ, it belongeth not, as we have shewed, to the civill Kingdome it can not belong, for it will be counted Ecclesiasticall, to a strange Paganish or Machomitan government it cannot be referred, because it is begun and maintained among those that professe Christ, & under a colour of Christs government it must sit in the Temple of God, and since it is not of God, to what body or Regiment doth it belong but to that goverment, whereof the Sunne of perdition is the head? let us then as hath beene sayd receive with the Gospell such governmēt as Christ hath appointed in his Gospell, then have we fully and compleatly whatsoever belongeth to the Kingdome of the Gospell, without any L. Bishops & their Officers, which could not be true if the Hierarchie belongeth to the Kingdome of Christ. As for the ceremonies as none can deny them; so themselves do grant them to be Popish, *which it pleased them to retayne* upon as good grounds as themselves do stand. Finally, this Position is impregnably proved by the learned. I have beene the more succinct in the proof of this evill, because the learned have bene so large in it, yet it is the ground of all the rest, and enough to cashier them.

Pref. Com. book. Mr. Cart. Rep. to D. Whit. Rep. to D.D by M. Banes. Dioce. tryall Park. Polit. Buc. and others.

As for their arguments objections & answeres, they are the very same with the Papists, & are the same way dissolved; hereby we will discover one snare, wherein they take a multitude of deluded people. What (say they

they) will you have no order in the Church; shall all be alike? Shall wee not have governours and some head-powers amongst Ministers to remove *Schisme* and to keepe peace in the Church? And for this they presse *Hierome* his words; *Let some head be ordayned for removall of Schisme.* For answer. 1. Shall man be wiser then God? or shall the way and device of foolish man bring more peace to Gods howse then the way of the *all-wise God?* 2. Graunt that this course would bring in a *Laodicean* peace to the Church (because the Devill wil be quiet when his Officers beare sway;) yet it is an execreable peace, and (as one sayth) worse then manie contentions that is *without trueth.*

3. If there be such necessitie of one Lord Bishop over a Diocesse, and one Matropolitane over a whole Province, for the keeping of peace and unity in the Church or Churches of one *nation*; is there not the like necessitie for keeping of peace and unitie & avoyding of Schisme in the whole church, that there should be one Arch-B. over the Churches of Christendome?

4. And lastlie, to answer the point directlie; we plead *quod nõ sit verũ:* they make people beleeve a lye, that by this ecclesiasticall Monarchie of the Church, it is kept in order peace & unity; and that therby Schism is avoyded; the cõtrary whereof is true. For this hath been the maine cause of discord and disunion of the Church, yea the Fountaine and welspring of most horrible schisme & damnable heresie, as is to be seene at lardge in the Decretalls, and is witnessed by manie of the learned Worthyes, & fully proved by too much woefull experience both of times past, and of our present condition. Wee will

Decret.

will ſhutt up the point with that pregnant and pertinent teſtimony of *Muſculus*. If *Hierome* (ſaith he) had ſeene as much as they that ſucceeded him, he would never have concluded that one amongſt the Miniſtery ſhould have been above the reſt, becauſe it was not brought in by God to take away Schiſme as was pretended, but brought in by Sathan to waſt & to deſtroy the former Miniſtery that fed the flocke. With which wee may joyne that evidence of learned Whitakers; *Epiſcopacie* (ſaith he) *was invented by men as a remedye againſt ſinne, which remedye manie wiſe & holy men have judged to be worſe then the diſeaſe it ſelfe, and ſo it hath proved by woefull experience.* But of this particular more afterward.

Loc. Com. C. de Miniſt. verb.

2. *Poſition proved.*

SEcond Poſition, namely, that *this Antichriſtian government cannot conſiſt with ſoundnes of Doctrine, &c.* It is too too manifeſt from *reaſon and experience*; for,

1. Can that goverment which is oppoſite to the Goſpell of Chriſt (as it hath beene proved) endure the ſound Doctrine of the Goſpell?

No more then darkenes, can endure light, or ſore eyes can endure the Sunne. As a poliſhed glaſſe, and pure water, repreſenteth the filth and deformitie of the face; ſo the puritie and power of the Word of God maketh the *Monſtrous* deformitie of the *Hierarchy* ſo to reflect upon it ſelfe, that ſhe will needs breake the glaſſe, and trouble the Water that repreſenteth her, and therfore ſhe loves to fiſh in troubled Waters. A reve-

-rend worthie (as any lived in our time) being demanded an argument, *ab utili* to confirme the government of Christ in his Church; made answer, that *this our Nation under the government of Antichrist for some 53 yeares, had abounded with hereſies and ſchiſmes, to the eating-out of the heart of the word, where our neighbour nation*, governed by the ſcepter *of Chriſt, for the ſpace of* 40 & odd yeares, was cleare of all ſchiſmes & hereſies. Wee will deliver it in the Authors owne wordes:

Epigramma pro preſbiterio contra Epiſcopatum.

Scotos luſtra decem rexit ſacer ordo ſenatus,
Abſq́ nota hæreſeos, ſchiſmatis abſq́ nota.
Et delata feræ exterſit veſtigia diræ,
Cui nomen triplex ſenio dinumerat.
Anglia præſulibus recta eſt ſeptennia ſeptem,
Hæreſibuſq́ frequens, ſchiſmatibuſq́ frequens,
Atque impreſſa feræ ſervat veſtigia diræ,
Cui nomen triplex ſenio dinumerat.
Et dubitamus adhuc ſacrum auctorare ſenatum,
Ex auctorato præſulis imperio.

CHriſts ſacred ſcepter fiftye yeares had ſwayed
The Scotts, without rent ſchiſme or hæreſie;
No relict there of that fowle beaſt diſplayed,
Whoſe numerall name is with *three ſixes* made:
But England governd fiftie yeares and three
By Prelates, ſwarmes with hæreſies and ſchiſmes;
The great beaſts relicts hatefull *ſolœciſmes*

In Gods true worship by her are retaynd,
The number of whose name, (as hath been said,)
Three sixes make 666. is by them thus maintaynd,
Why put wee not Imperious Prelates downe,
And sett Christs sacred Senate in its roome?

2. As *for Lawes and government*, how can the government of an usurping enemie consist with the Lawes and government of a lawfull, & native King.

3. *For holynes of life*, nothing so odious nor so much persecuted, as that by the Hierarchie, and that both by mockery & reall persecution. So that he that *abstaineth from the common course of the world, maketh his life a prey, and he that walketh with God is too precise.*

4. By breaking the barre of Discipline, *they set open the gate of impietie.* As for their pretended Discipline, the remedie is worse than the disease, for by it the godly are vexed, & the wicked strengthened.

5. And lastly, *for the safety of State*, how should the state be safe, where Christ is justled out of his government, and his enemies raigne in his stead? It is the true observation of a worthy Patriott *ubi silent leges Christi* &c. *Where the Lawes of Christ beare not sway, the Lawes of the Land can do no good.* A Kingdome devided against *it selfe cannot stand.* When Christ standeth *at the dore and knocketh, and Antichrist beareth sway within*, the Lord will turne his *rejoycing to do them good, into a rejoycing to do them evill.* May it please your Honours to take further notice that this government is against the safetie of the state in these particulars.

1. It ſupporteth the hopes, of the *Pope* of *Rome* for his reentry, for ſo long as his Officers and houſhold furniture remaineth, ſo long will he *plead poſſeſſion*. And hence hath beene the treaſons, and overturning plotts by the Popes againſt the royall perſons of our Princes, and ſtanding of our ſtate for the ſpace of 68 yeares.

2. This ſtrengtheneth the hands, and warmeth the hearts of the Papiſts amongſt us, ready upon all occaſions to take part with the *Pope* & his Miniſters.

3. This being the ſtorehowſe of ſuperſtitious trinketts, as Ceremonies, Faſts, Feaſts, and ſuch like; theſe be meate & drinke to ſtrengthen the *Papiſts*, and *Cordialls to comfort* them.

4. The Hierarchie do diſgrace (to the Papiſts great joy) the ſincere ſorte of people, which are the Walls of the Land. As for the Papiſts and Hierarchie, they agree pretty well: for the former do councell, and the latter executeth ſuch deſignes againſt Gods people, witneſſe *Dolmans Watch word. The quodlibets, Spalato his ſecond manifeſto*, Doct. Caryes Apologie, and the Prelats practiſe.

5. They nullify the lawes which are the ſoveraigne ſafeguard of the common-weale, as ſhall be farther manifeſted.

6. And laſtly, they beate the watchmen from the walls or vail them ſo upon the walls, that howe can the city be ſafe?

IN the next place we come to prove the poſition by *experience*. And

For

1. For *vnſoundnes of doctrine*, our ordinary practiſe proclaimeth it, witneſſe our ſchoole commencements, ſermons in Court, city, and country: abuſeing the Word, and revileing his Majeſties beſt ſubjects, alſo printed books by authority, and that from no ſmall ones being the verie ſtreames of Popery, Arminianiſme and ſuch *Pelagian* ſtuffe, with the particulars whereof (being ſo many and manifeſt) we neede not trouble your Honours.

2. As for the *pollution of Gods worſhip*, and *profaneneſſe of life*, they cry to the verie heavens, it is true that the doore of the ordinances (not being cloſe ſhutte, but upon the hinges) Chriſt commeth in to manie, but what is this to the univerſall profanenes, which is a pattern to all other nations, and the ſhame of our owne, and although Chriſt ſtand yet at the doore, when he hath ſealed his owne, he will be gone, as for the glorie of Chriſts government there is none at all.

To conclude the point, of *ſafety* by an inſtance from the contrary; be pleaſed to take notice of the Nether Lands, which could never have been rid of the Spaniſh tyrannie, nor ſtood ſo long in proſperitie ſafely, if they had not caſheired the Biſhops, as for *Geneva* let *Bodine* ſpeake (no Puritane ſure) yet he commendeth them much, not for wealth, and greatnes, but for vertue *peace* and *Godlynes*, which he aſcribeth to the power of Diſcipline; whereunto they attayned by abandoning Biſhops; ſhewing further the divine force of Diſcipline, in bridling the lufts *Method. Hiſt.*

lusts and countermanding the vices of men, which all the Lawes and judgments of men were not able to effect. And so we come to the third point to be proved.

3. Position proved.

They beare the Multitude in hand that they are jure divino, *yet they are forced to confesse that their calling is a part of the Kings prerogative.*

It is truly affirmed in that supplication Anno 1609. *That the Prelats have no warrant, either for the nature of their offices or qualitie of their proceedings from the Lord Iesus*, neither was it maintained by any of their faction till they grew weary of houlding *in capite*, and then they turned their *tenure* into *Socage* quitting themselves of *Knights-service*. In this plea *D. Downam* shewed himself more rash than wise to appeare. For he is not onelie cast over the barre by the booke of God, by the *Iury* of the learned, by the most judicious judges and lawes of the Land; but also by the verdict of his fellow Bishops and his owne confession. So that in scanning of this particular it shall evidently appeare, that their calling is opposite to Gods trueth, to our Soveraigne Lord the King, they crosse his wholesome lawes, with forreigne jurisdictions, and they are at contradictory oppositon amongst themselves.

D. Bridg. Defenc. of Eccl. government. Pag. 319. and 320. B. Whit. Def. in pref. & alib.

1. For the first, they oppose the trueth of God in affirming without shame or feare, that their calling is *jure divino*, when it is nothing lesse, since there is not one jote of all the word of God for it, as hath beene pro-

proved) but asmuch against it as against anie one thing, which the cheifest of them cannot choose but confesse, and so in this, they have confessed the truth untill of later times, yea theire *Maister peece* and many arguments evinceth this, which they take from the continuation of theire calling from 300. yeares after Christ, and not before which as they cannot prove, so the challenge proveth clearly that *they are not of God:* but opposite to his truth, yea a learned man, and a better B. thō anie now, tells us plainly, *that from the year 607. the Church began to be ruled by Bishops which government* (saith he) *was especially devised and invented by the Monkes. Bale scrip. Brit. Cent.* 1. 37. which indeed is true; for till this age, every particular Church was governed by the Bishops Elders and Deacons of the same; witnesse the authors of the Cent. Mag. *Cent.6.7.Col.591.* & although some before this were titular bishops, yet their superiority the Church would not beare, witnesse our English Synod an. 674. *Synod Harford.*

2. They are opposite *to the King and his Lawes*, in affirming their calling to be *jure divino*, because by his Laws they are said to be a part *of his prerogative*, from whom all their power *intensive* and *extensive* is conveyed tot them (though this cannot warrant them) Witnesse the petition to the Queene, and judicious *Beza* in his Epist. to *Grindoll* Bishop of London, which is worthy the reading. But to the point the rescript of Edw. the 6. cited by *Sāders* run-

neth on this manner *Edward. Dei gratia* &c. *To Thomas Arch-B. of Cant.* &c. *Since from the King all power and iurisdiction proceedeth* &c. *We give thee power within thy Dioceſſe, to give orders* &c. *by theſe preſents to endure at our pleaſure.* So in the firſt yeare of the ſaid Edward the ſixt it is enacted, that they ſhould exerciſe no juriſdiction in their Dioceſſe, nor ſend out writts but in the Kings name, and under the Kings ſeale, which ſtatute was abrogated in the firſt yeare of Queene Mary, and reeſtabliſhed by Qu. Eliz. & in the firſt of King Iames. So that by the continued tranſgreſſion of this law, your Honours know that they and their Offices, are all over head and eares in a *Præmunire*; of which a Biſhop in Edward the ſixt his time was convicted and ſubmitted himſelf to the Kings mercy.

De ſchiſm. Anglic. lib. 2 pag. 227.

3. They are devided amongſt themſelves in this particular point: D. Downame not knowing how to ſhift the matter, pitched at laſt upon this, that it is *jure Apoſtolico*, but not *juris divini*. M. Francis Maſon, in his great book upon this ſubiect, dedicated to the Arch-biſhop, and publiſhed by authoritie, affirmeth plainly and peremptorily, that *they derive their Epiſcopall authoritie from the Pope*. The ſame doth the ſupplicants averre to the King p. 9. Whence your Hon^s. may be pleaſed to obſerve, how this eſtabliſheth forraigne power, contrary to that act of Parliament 1. Eliz. 1. Doctor Bilſon B. of Wincheſter affirmeth otherwiſe, terming it plainly *principis prærogativam*, the Kings prerogative. In the maintenance whereof his very heart ſqandereth, *If there be any fault ſaith he, let it be laid*

Def. of his Sermon.

Refut. p. 92.

Lib. 2. c. 7. p. 118. 119 320. & c. 12. ibid.

Bilſon de Gub. Eccl. cap. 15. Page 402.

Page 403.

laid upon the Magistrate, and not upon the B^s. Where we may observe, what a cup of could comfort they afford Kings for maintaining of them.

For further testimonie of truth, we might cite a cloud of learned witnesses both in the divine and humane lawes, as Husse, Luther, Wickliffe, Zwinglius, Latimer, Cranmer, *Reformatio legum Eccl. tit. de divin. offic.* D. Fulke & Whitaker in their answers to the Papists useing the same arguments for the Hierarchie.

It is the scope of S^r. Ed. Cook in his report *de jure Ecc.* to prove that the functiō of the L. Bishops & their jurisdiction exercised is from the Kings prerogative; who may & doth grant to Lord Bishops *that Ecclesiasticall power*, which they now exercise and also may take it from them at his pleasure. The self same truth both by ancient and later Prelats is avouched: witnes the judgment of the Clergie in the dayes of Hen. 8. expressed in a treatise intituled the institution *of a Christian man.* This was the judgment of the state in the time of K. Edward 6. and Elizab. To this also giveth witnesse Arch-Bishop Whitgift and B. Hooper, yea D. Downham himself could not deny it, being pressed by that statute of a Parliament held at Carlile 26. Edw. 1. Hence first the untruth of the said Doctors assertion may evidently appeare. *That Episcopall government is perpetually necessarie, not onely for the Wel-being, but also for the being of a visible Church.* 2. It discovers their derogating from the *King*: their injurie to his *lawes*: and their *Tyrannie* against his subjects in committing men to prison for denying their authoritie to be immediatlie from God.

Fol. 1.

Prefac. p. 2.

Page 133.

Pag. 95.

To conclude; this very Queſtion *de jure divino* was debated in the Trent. Counſell, where they were like to go together by the eares for it. *Lanetius* (generall of the Ieſuits) held every particular Prelate *jure Canonico* to be meerely from the Popes authoritie, by which he might remove them at his pleaſure, in an other ſence then *M. Maſon*.

Pet. Suavis Hiſtor. Concil. Trident. Lib. 7. Page 687. and 688.

The Biſhop of *Paris* oppoſed this as a new deviſed tricke, and broached by *Cajetan* for a Cardinalls hatt, which to his ſhame the *Sorboniſts* oppoſe, houlding it as true in the *Hypotheſi*, namely, if they be true Officers of Chriſts Church, they muſt be *jure divino*.

To conclude the point, you ſee (right Honourable) how they would reſt on many pillers, but their maine Supporter is the Pope. If to this that hath been ſaid, they anſwer that the ſumme of all theſe things hath been fully anſwered, we reply, if their impriſoning, perſecuting and baniſhing of the Lords worthies had been of no more force than their anſwers, their cauſe had fallen long ago. Further, what anſwer hath M. Bucer, Bucanus, Parker the Damaſcen-Altar and others received?

Laſtlie, what Honour or rather diſgrace have they gained by their anſwers and replyes, let the works of B. Whitgift, B. Downham, & B. Morton, B. Lindſey, & B. Spotſwood ſpeake. To cloſe up all, we deſire in all modeſty, that they will bring their callings and evidences to the ſtandard of divine truth, and by comparing matter with matter, and reaſon with reaſon, let the truth cary it. And ſo much for proofe of the third Poſition.

4. *Position proved.*

THeir manifold and manifeſt abuſing of the Kings authority, by changing, adding, and taking away at their pleaſure &c. Appeareth in theis particulars.

1. In the point of ſubſcription urged. *Canon. 36. 37.* It is to be ſeene what heavy things are preſſed upon the Conſcience of every one that entreth upon any miniſteriall function, namely *That nothing conteyned in the publique leiturgie, the booke of ordination, or the Articles of Religion in number. 39.* Is contrary to the word of God. Yea that every thing contayned in every one of the aforeſaid Articles, is agreeable to the word of God. And this he muſt doe, adding every expreſſion that may avoyd ambiguitie. And in like manner they muſt ſubſcribe to the two bookes of *Homilies.* Now what groſſe, abſurd (if wee ſay not) blaſphemous vntruthes all theis 5 bookes are ſtuffed with, wee neede not to demonſtrate, ſince by a judicious and true inquiry they are made more then manifeſt. Eſpecially the ſervice booke; which they cannot deny to be raked out of three Romiſhe channells; Namely the *Briviary* out of which the common prayers are taken, out of the *Rituall or booke of Rites* the Adminiſtration of the Sacraments, buryall, matrimony, viſitation of the ſicke are taken. And out of the *Maſſe booke* are the conſecration of the Lords ſupper, Collects, Goſpells and Epiſtles. As for the booke of Ordination of Arch-biſhops, Biſhops, Miniſters &c. it is out of the *Romane Pontificall.*

Now from this prescript forme of Leiturgie, the Minister must not go a jote, nor use any other in the appointed service: Witnesse *Canon.* 38. which is not indeed according to the mynde of the *Prince*, nor meaning of the Law. It is a wonder to see, what adding, changing, and taking away, is in that Leiturgie. To which *English Masse* (for so his late Majestie called it) it is not the intent of the law, that the Ministers should subscribe, witnes that statute. 1. *Eli. Cap.* 2. bynding them to use such prayers and order of administration of the Sacraments, as are contained in that booke, authorised by Parliament in the 5. and 6. yeares of *Edward.* 6. with the alteration or addition of some lessons, and *none other or otherwise*. Againe the Law requireth no subscription, but barely to the Articles of Religion; which onely *concerne the confession of true Christian faith, and the doctrine of the Sacraments*, witnesse the very words of the *Satute* 13. *Eli. Cap.* 12. which Statute is not yet abrogated nor contradicted. So that to the matter of Ceremony and of Church government, subscription is not by the law required. Further it is well knowne to judicious men now living, that it was not her Majᵗ. mynd, nor the meaning of the law to presse these things upon the consciences of her truly professing subjᵗ; But the intent was only to bring Papists and Popishly affected to a Church conformitie, condiscending to retayne some Popish passages, till reformation might be more fully made. Vpon which grounds the Honourable Court of Parliament would never have any bound to it, seeing the things not only controverted, but also reiected by whole reformed

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Churches. But we see the Prelats require subscription to all the aforesaid books; Yea least vexation enough should be wanting to Gods people they have hatched out of their own brains, *An hundred & fiftie laws*, called *the Canons*, as we may thinke in apishe immitation of the Psalmes of David, whereunto though they exact not subscription, yet they tye men strictly, and afflict them greivously, both in purse & person for not obeying of them: which is a malapert countermanding of his Majesties laws, and a haynous oppression of his subjects, witnesse that *Statute of Henry the 8. forbidding any man to make or exercise laws or Church orders repugnant to the laws of the Realme*. But many of those Canons and visitation Articles (to which they force men to sweare) are repugnant to the laws. By this your Honours do see and very well know that the laws are made of none effect (and that to the best of his Majesties subjects) which may yet be further instanced by divers particulars. 15. H. 8. Cap. 19.

1. It was the desire of sundry Min^s. to subscribe *secundū formā statuti*, according to the form of the statute. 13. El. c. 12; But they were not admitted. 2. Of that good law of Appeale from the Prelacy to the Chancery (inacted by *Henry* 8; or rather renewed and continued by all our professing Princes.) the greived and wronged subiects (through the daunting pride of the Prelats) can have litle or no benefitte; witnesse 98. Canon. twharting the law of God, nature, & nations, & the law of the Land. 3. By vertue of the law no subiect shalbe put from his freehold, but by the verdict of 12. men: witnesse *the great Charter of England*, which often and againe 25. H. 8. 1. Eliz. *Mag. Char. Cap. 29.*

again hath bene confirmed by divers other ſtatutes as 42. Edward. 3. c. 3. and making void by ſtrong inforcements all ſuch Statutes as might croſſe or contradict the ſame. But miniſters are thruſt from their benefices by the bare and peremptorie command of the Biſhops. The iniquitie & crueltie of this their courſe was laid to heart by the States in Parliament Anno. 1610. who inacted againſt it in effect as followeth, *where the Canons would charge body goods and lands of the ſubiect, that charge ſhall be of no force, except it were confirmed by act of Parliament.* 4. Where by the law of the Land no free man ſhould (but upon lawfull proceeding and juſt ground) be impriſoned: the Prelats againſt the laws and libertie of the State, and Priviledge of the Subject, erect priſons, and committ men thereto at their pleaſure, if they will not breake the Laws. As for inſtance in taking of the oath *ex officio*, which is (as ſhall be ſhewed) againſt all laws of Heaven and Earth. This tricke of impriſonment (as *Choppinus* ſaith) was taken up by *Pope Eugenius* the ſecond, Anno 824. And as one ſaith well, *it came out of the tayle of the Dragon.* A puniſhment not beſeeming a Miniſter of the Goſpell to impoſe.

De ſacr. Polit. lib. 2. Pag. 243.

This tyranny rather then law had its firſt originall in England (as the lawes record, and learned of the land witneſſe) from that ſtatute 2, *Henry 4. Cap. 15.* whereby authority was given to the prelates and their Ordinaries to impriſon and fyne the ſubiects and to preſſe the lawleſſe oath upon them. This ſtatute was procured by the prelates for ſuppreſſing of the profeſſors of the Goſpell, witneſſe the title

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in the record, *petitio cleri contra hæreticos*, and was passed as is shewed without the consent of the commons, witnesse the record of the statute, yea our learned in discovering the iniquity and bloudthirsty cruelty of this law tell us, that it wanted not onely the consent of the commons, but they wonderfully repined at it. But as evill means must ever establish an evil purchase, the King was forced by their importunity to lay the necks of his best subjects under the feet of the blouddie beast, of which more hereafter. But the state at length laying to heart the abundance of christian blood that had been shed by this *blooddie law* (for so it is called) and observing the judgment of God that had ensued on this bloodshed upon the State, (as afterward shall be made plain) with vnanimous and full consent made voyd and revoked that statute of imprisoning and the oath *ex officio*, leaving not the least impression of any such power to the *Ordinary*, because it was against the Law of God, the Honour of the King, the law of the Land, the nature of Ecclesiasticke jurisdiction, and the right of the Subject.

Ex Rotul. Parliamenti Anno 2. Henr. 4.

It is true that in the 1. and 2. of Philip and Marie, a statute was framed according to that formerly revoked statute of Henry. 4. But first it doth acknowledge that the Church had no power of imprisoning but onely the power of the keyes.

2. They inacted this that by fiery and bloody courses they might supplant the Gospel, whereof the people being mindfull and exceeding sensible in that Parliament of the 1. Elizabeth requested the

ſtate to repeale, and make voyd that ſtatute of Henr. 4. concerning impriſoning, and *the ſelfe-accuſing oath*, which the ſtate did grant and eſtabliſhed in expreſſe words before the annexing of the right of Eccleſiaſticke juriſdiction to the Crowne, *repealing, making utterlie void, and of none effect all and every branche, articles, clauſes and ſentences in the ſaid ſtatute, from the laſt day of that Parliament.* So that we ſee the impriſoning, fineing, and preſſing of the oath by the high Commiſſion, hangeth not onely upon that bloudy act for defence of Popery, repealed by the ſtatute laws of the Land, but is alſo directly againſt that very act of Parliament or ſtatute from which their commiſſion is founded, as ſhall be more clearely demonſtrated in an other place. But this ſufficiently ſheweth how egregiouſlie they abuſe the Kings authoritie, and wrong the ſubject notwithſtanding of all this.

It is a wonder that *B. Whitgift* will ſide with *Pighius* againſt *Marcilius Patavinus* (in fetching a ground from *Peters* killing of *Ananias* & *Saphyra*) for their impriſoning of men; might they not aſwell warrant the killing of them, for they kill many of them: For that act of *Peters* was not done (as the learned anſwer well) by an ordinary power, but by that extraordinary power, which the Apoſtle calleth *χαρισμα*, and otherwhere *a Rod*, that is an extraordinary *punitive power* by the vertue of miracles.

1. Cor. 12. 4. 28.

And laſtly, they inforce the Lawes of the Land that are for the ſubject, againſt the very beſt ſubjects, namely, ſuch as gather themſelves together, to humble their ſoules for the ſinnes of the times, for the ſafetie

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of *Sion*, and the deliverance of the common weale. Againſt ſuch it is moſt true, *there is no Law*. But theſe men will either *have one or make one againſt them*, namely, they muſt be charged with *Conventicles*, where as they are neither ſuch people as are meant in the ſtatute; nor doth that law intend *to them* any moleſtation; but rather preſervation, aſwell as the preſervation of the Prince and State from the dangerous conventious and riotous aſſemblyes of plotting Papiſts. If the interpretation of the *Law depend upon the mynde of the lawgiver* (as indeed it doth) with what faces can men turne the law againſt the innocent for the guiltie? May not & doe not the Papiſts meete & plott miſcheefe againſt the Church and State, without the Tenth part of this moleſtation? Yes it is too too true, but it is no new thing for them, and the Prelats to *Lapp it up*: Yet is it not a wonder, why they ſhould hate and oppoſe ſo much that which is the preſervation of the Church & State. Good reaſons may be given why they doe ſo: But of them afterward. To have the *Doves* thus beaten and the *Ravens* & *Pye-Maggotts* to prey upon the State, what bleſſing can it bring from God, what Honour to the King, what credite to the Laws, what high eſteeme to the Parliament, what comfort to the people? And ſo to the fifth greivance.

5. Position proved.

THe priviledges of the Laws, and the Hierarchicall government cannot consist together.

In 19. Hen. 6. Fol. 62. The Laws of the Land (as hath been often sayd) are *the inheritance of the subject.*

But these Prelats practises, and forged or inforced Laws are *αντινομικα* or quite opposite to our Laws, as hath been formerly proved.

How can the libertie of a loyall subject, and the unjust restraint of the same consist together? How can the disclayming of Soveraigne power, and the imbracing and obeying of it stand together? How can the subscription to the Articles of Religion (which onely concerne the true Christian Faith and Doctrine of the Sacraments) and the subscription to books, contayning many things contrary to the word of God (as a number of Popish Rites and mens devises) consist together? As unnaturall heate consumeth the inbred or naturall heate and radicall moisture of the bodie; So the unnaturall Laws of the Prelats, eate up and consume the power of the Lawes of the Land. Yea their Laws are not onely worse then the Canon Laws (which are badd enough) but worse then the laws and constitutions of the very worst times of our Nation under the high command of Popery, which will appeare by the comparing of the Canons of that Counsell of Oxford houlden by *Stephen Langton* Achb. of Cant. 280. yeares agoe. There it was decreed, that none should be excommunicate

communicate where the fault is not apparant, *Et non niſi Canonica monitione precedente, vnleſſe they be Canonically, that is thrice admoniſhed.* But the Prelats and their Officers accompt *none apparence* at the firſt to be a pregnant contempt, witneſſe the Oxford anſwer to the Petition: So that forthwith they excommunicate, yea ſome times they ſett a day of Appearance, and excommunicate the partie before the day; And this we will avouch. There alſo it was decreed, *ne preſument judices eſſe & actores, That none ſhould take upon them to be judges, actors, and accuſers.* But this they doe, when the judge dealeth *ex officio.* We could inſtance in many other of the like nature, but a taſt is enough: yea doe they not exceede the height of Popery in this, that there, an Appeale was allowed to every man, to that ſupreame courte of the man of ſinne. But they oppoſe and hinder the juſt Appeale of the Kings ſubjects to a higher Courte, without exception. And ſo much for this point. Pag. 23.

6. Poſition proved.

WE have now to prove, *that the loyalty of obedience to the Kings Majeſtie and his Laws, cannot poſſibly ſtand with the obedience to the Hierarchie.*

Can a man ſerve two Maſters or obey two Lords of oppoſite commands? As the Heavens contayne no Sunnes but one; nor a Kingdom no Kings but one: So a people cannot obey any Laws, but ſuch as are at one and unitie with themſelves. If the Prelats practiſe,

and Injunctions extort or enjoyne one thing, and the laws of the Land, and the good of the King require another thing oppoſite to that, who can obey both? Yea who can obey the Prelats, but he maketh himſelf a *Tranſgreſſor to the King and the Laws*; As for inſtance, it is ſtraightly forbidden by the laws of the Land (eſpecially by that oath of allegeance) whereunto all the Kings ſubjects are ſworne; either implicitlie or explicitlie) *That no forraigne power, authoritie or juriſdiction (and more particularly of the Pope of Rome) ſhall be eſtabliſhed, countenanced by word, contenance, preaching, priviledge, or any other Deed, under the Payne of Præmunire.* And if after conviction any perſon or perſons *thus againe offend, then he or they ſhall incurre the paines, forfeitures, judgments and executions, due to high treaſon.* Now that they derive their authoritie from the Pope; carry themſelves as Popelinges; have all the power (if not more then they had under the Pope;) exerciſe a full Popiſh power over ſubjects in their meanes, perſons and conſciences; and plead for the derivation of their Epiſcop. authoritie in print from the *Pope*; It is as cleare as the light. As for the chãge of ſupremacie, it can not make a body that is naught in it ſelfe, and cõtinuing the ſame to be good. As for their writings and Sermons againſt the Pope and his uſurped power, it may be anſwered, *quid verba audiam, cum facta videam?* Their words croſſe their actions. Yea, it is to be feared, that the Popes ſupremacie, if it could be as gainefull, would pleaſe manie of their palats better then the Kings. Since then it is thus, it may invincibly be concluded, *that a ſubject cannot both obey them and the Laws.*

1. Eliz. 1. 1. Iacobi R.

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Further it is inacted (as we haue ſhewed by act of Parliament) *That all the Prelates writts for exerciſe of their jurisdiction ſhould runne* (as hath bene ſhewed) *not in their own names and with their own ſeales, but in the Kings name and under the Kings ſeale.* But they in their owne names, and with their owne ſeales ſigne cite, attach, and impriſon, laying the burthen of their tirannie upon the King: if at anie time they ſeeme to be affected with the miſeries of the parties, whereof they are the onelie cauſe. It cannot ſtand with the clemencie of a roiall heart to vexe or impriſon his loiall ſubjects for ſerving of the ſame God whom he ſerveth, and for denying obedience to the verie things that are contrarie to Gods lawes, the ſoveraigne power of the King and laws of the land. As it is then againſt all law, reaſon and equitie, that the ſubjects are thus vexed and wronged; ſo the ſerving of ſuch writts and warrants by purſuivants, and the aſſiſtance by conſtables and others, is injurie to the ſubject, violence to the lawes, and an effront to the King. For the clearing whereof, *Simſons Caſe* is upon record, who was cleared by the law, becauſe the Conſtable under the prelates warrant, was adjudged by law to be *out of his place* but of this more hereafter. And thus the point is cleared, that yealding obedience to ſuch writts or warrants conſiſteth not with obedience to the King and his lawes. 8. Edw. 6.

It is further cleared by being flatlie oppoſite to the Kings prerogative, that anie Courts ſhould bee kept or jurisdiction exercised in his realm but in the 25. Henr. 8.

Kings

Kings name, and by an especiall gtaut. Instance the Iudges Commissions of *Oier and Terminer*, and so of the rest: but the Bishops and their officers hold their Courts and exercise their jurisdictions not in the Kings name, nor by anie speciall grant, but in their owne name intruding upon his Majesties prerogative roiall, inforcing Churchwardens and Sidemen to serve as instruments against the same.

Further no subject can both obay the Kings laws: and the Prelats Courts: becaus they judge, or exercise jurisdiction by deputies as Chancellours Officials, Arcdeacons. This is first an intrenching upon the Kings prerogative: for none but the King can delegate or substitute a judge in his place especiallie if the place of judicature be of a high nature (as the Prelats is, if it were right) but these Prelats committ their counterfeit *Keyes* often to such *Cerberean Porters*: as shutt the gates upon Christs Freinds, and intertaine his foes.

2. This deputation is against the nature of an office of *confidence or trust* (as the Lord *Verulam* speaks verie learnedlie to this point) as it is *personally inherent*, so it must be personally discharged, & not transported to an other, as he instanceth in the office of the *Lord Chancell. of England*, or any other judge: who never made nor can make a deputie, except they have some speciall clause, contained in their original graunt; and then also it is verie doubtfull (saith he) that this is so, it is cleare from the statute of Henr. 8. by which it is provided that the Archbishop cannot take to himself a *suffragane* or assistant Bishop (much lesse can he depute an

26. Hen. 8. cap. 14.

infe-

inferiour judge) but by the Kings especiall graunt. Now whether are not all that submitt themselves to the judicature of such courts (kept by the Prelats deputies) transgressors against the true nature of jurisdiction, observed in all other courts of the Land, and also against the Kings sole prerogative ? Further whosoever giveth his body to the Prelats imprisonment or yeelds his goods to their fineing (except it be upon irresistable violence) whereby he becoms a meer passive,

1. He nullifyeth many wholesom laws, whereby *it is decreed that Ecclesiasticall jurisdiction may not imprison or sett any fines upon the Kings subjects, except it be upon change of penance.* Yea they loose not onely their owne Priviledge, but they quitte the inheritance of all their fellow-subjects, so far as in them lyes, and keep still in force that curssed cruell statute, extorted from Henr. 4. against the people of God, which (as we have shewed) hath beene againe and againe repealed, as unjust and intollerable. If Naboth would not yeeld his vineyard to his King, and that upon reasonable conditions, because, in so doing he should have broken a statute; or if the Kings subjects stood out in the matter of *loane* that they might obey the King in keeping of his laws intyre, (for they made it appeare to all that it was not want of love or unwillingnesse to part with their money:) how far should subjects be from obeying such commands as countermand the laws, establishe an usurped jurisdiction, deprive the King of his loyall obedience, & the people of their right. As for the danger of resisting this usurped power there is none *de jure*, howsoever *these men of usurpation* make it their

Statut. Articul. cleri. c. 1. Fitz. Hatur. brev. Fol. 51. 52. 15. Edw. 3. c. 6.

1. King. 21.

trade to afflict the Kings ſubjects *de facto*; but the laws which are the *Priviledge of the ſubjects, the life of the Land*, and true obedience to the King, ſhould be more precious to a true harted ſubject, then liberty or life it ſelf; and what a man would doe for the defence of his life, he ſhould doe in the defence of theſe. For the lawfullneſſe of this defence, we produce both the Laws of the Land, and the Counſell of the learned according to the Laws. For the former, if the lawes inacted & ſo often confirmed, do inhibitt all ſummons, aſſaults, attaching of the body, impriſoning or fineing but by due courſe of the law of the Land, then all the Prelats courſes in the above-ſaid particulars, may and muſt be reſiſted *quoad poſſe* (becauſe they are not legall, but againſt the *great Charter*) but the former is true, therfore the latter. For further proofe hereof, we commend unto your Honours to review theſe noble acts amōgſt many other decreed by that high Court of Parliament Anno 1610. For this very particular as followeth.

1. *Whereas the temporall ſword was never in the Prelats power till the 2. of Henr. 4. and then uſurped by them without the conſent of the commons (for ſay, they were truely Eccleſiaſticall;) yet it is againſt the Lawes of God and of the Land, that they ſhould meddle with civill juriſdiction, therefore is an act paſt againſt it, and the oath* ex officio *brought in at the ſame time.*

2. That ſtatute 1. *Eliz. ab. c. 1. giving power to the Queen to conſtitute and make a Commiſſion in cauſes Eccleſiaſticall is found inconvenient*, becauſe abuſing that

power

power given to one or more they wronge the subject.

3. *Whereas by vertue of the statute power, onely Ecclesiasticall is graunted; yet by Letters-Patents from the King, unsoundly grounded on the words of the statute, they fine, imprison &c. which is a great grief, and a wrong to the subject.*

4. *Where upon deprivation by the ordinarie jurisdiction an appeale lyeth; the words of the commission exclude it. For here is no traverse, nor writt of error after judgment.*

5. *They bind men not onely to appeare from time to time, but also to perform what the Court shall appoint.*

6. *Whereas the Canons would charge body, goods, and Lands of the subiect, the howse inacted against it, except it should be confirmed by act of Parliament.*

These evills and greivances were seriously pondered by that Honourable assembly, and provided against by the foresaide acts, but the *Remora-Prelats* & *Logs* of their laying, so blocked up the way, that the said acts could not passe: and rather then they would suffer the plague-soare of their oppressing pride to be burst by the maturating cataplasmes of *wholesom laws*, they made a shift to break the King and state into peeces, as they did indeed, to the no small griefe of all good subjects, to the vexation (yea allmost killing) of the *two witnesses*, the indemnifying & dishonouring of the state; for since that time what hath prospered with us, or with those whom we have ayded. Rev. 11.7.

Theſe acts your Honours knowe to be *law it ſelf*, though killed in the ſhell by the *foot of pride*, and therfore we humbly intreat juſtice upon theſe *Legicidas* or Law-killers.

Now come we to the latter peece of evidence in the behalf of this lawfull reſiſtance, namely, the caſe avouched under the hand of learned counſell, as followeth in his owne words:

THe caſe is, vvhether the high commiſſion of the North, have povver to ſend a purſuivant to arreſt the bodie of any man, and hovv farre forth the Sheriffe or other of his Majeſties Officers be bound to aſſiſt them, and vvhether each ſeverall Biſhop having a ſeverall commiſſion, may (calling to him 3. or moe commiſſioners) execute the commiſſion.

This learning is not to be rubd upon too boldlie, yet in my opinion the high commiſſion hath not ſufficient vvarrant to ſend a purſuivant to arreſt, becauſe the ſtatute of Magna Charta 5. 30. Nullus liber homo capiatur vel impriſonetur *forbids (as I conceive) ſuch arreſts. Ie vvas Simſons caſe 42. Eliz. in vvhich arreſt the Conſtable in aſſiſting the purſuivant vvas ſlaine, and the offender had his clergie, vvhereas if*

the arrest had beene lavvfull, it had beene murder vide 42. *Ass. p.* 5. *and* 24. *Edvv.* 3. *Commissions Br.* 3. *Where a commission vvas granted to diverse to arrest the bodies of A. B. &c. vvho vvere slandred for felonie; it vvas ruled to be against the lavv: and by the common lavv the bodie of any man vvas free from imprisonment but onely at the suit of the King.*

2. *The Sheriffe is vvise enough to informe himself vvhat is fitt to doe.*

3. *I conceive if a commission be directed to* 20. *or* 30. *of them at the least, and they sue a duplicate or severall commissions* 3. *of them cannot sitt in one place and* 3. *in another by vertue of the commission, vvithout adjourning the commission to time and place, as one commission and not to execute it as severall commissions.*

I. C.

You ſee how in clearing of this caſe the ſmell of *a goat* maketh this honeſt coũſeller ſomwhat agueiſh, but ſuch is his ingenuity, & *truth is ſo ſtronge* that the caſe in our conceit is well cleared.

To proceede the people alſo (being inforced to wait upon them) become acceſſarie to their ſinne of diſobedience. If that clauſe of the ſtatute be objected, where *the King graunteth them authority in as ample manner as they had in the Popes time*: it may be anſwered in the firſt place; that that proclaimeth to the world, their *being* to be *Antichriſtian*, and their power to be forreigne; for they remaine the ſame for matter and forme, that they did before; ſupremacie onely changed. 2. Beſides that generall, *nullum tempus occurrit Regi*, it is a lawe caſe, that *generall words* cannot carry away any part of the right of the Crowne: and ſuch are theſe words, without any *ſpeciall warrant* to leade them. 3. The grant is onely to rule over their *inferiour brethren* (meaning the *Miniſtrye.*) Which rule (by the way) is directly againſt Gods ſtatuts; howſoever with the laitie (as they call them) by this ſtatute they have nothing to doe. It was truly averred by a Prime judge of the Land, that that, which *binds all, ſhould be aſſented to of all*, or by the repreſentative body of all, but what private men do the Prelats call to their convocation howſe? or what voyce or aſſiſtance have they to or in the conſultations or Canons of the Prelats?

The Prelacie, taking this to conſideration, procured a ſtatute 1. Edw. 6. enabling them (as they con-

conceive) to keep their Courts & exercise jurisdiction; But first, that was to be done in the *Kings name*, and not in their owne.

Further, all such jurisdiction, is annexed to the Crowne 1. Eliz. 1. forbidding all exercise of spirituall power and jurisdiction, without a *speciall warrant* from the Crown, and all that doe the contrary, are declared to be intruders.

The last instance (though we might abound) is from the oathes urged by the Prelats, especially that oath *ex officio*. By the law of the Land, they are forbidden to put any to their oath, except in cases *matrimoniall* and *testamentary*, witnesse the learned and judicious lawyers of the Land. *Crompton. 182. Fitz. de natura brev. p. 141. Regist. Pag. 36. Rastal. Prob. 5.*

As to the oath *ex officio*, whereby both Ministers and people are vexed and insnared, what can be said, that hath not been said against it? *Heaven and Earth is against it*; It is against the law of God; the law of the nature; the common law; the Canon law, Counsells, and imperiall statuts. Though the vilenesse of it, and the evills ensuing are sufficientlie knowne to your Honours, and to all of understanding; yet we make bold (under favour) to detect the evills of it, for our owne and others information.

First then by that royall *Law of God*, it is quite cashered; *thou shalt sweare in judgment* &c. that is, *advisedly*. And how should a man doe that, when he knoweth not what he sweareth? Neyther can he sweare *in righteousnes*, because he is forced to betray others; which rather *then an honest man should doe* (as a Father witnesseth) *he should loose his life*. *Ier. 4. 2. Iob. 29. 16.*

Fur-

Further, the *matter* is not of *Waight*, nor of *qualitie* (for it ſhould be *Criminall*;) not of neceſſitie (for it may be otherwiſe cleared;) nor maketh this oath the end *of ſtrife*; and therefore it cannot be taken *in judgmẽt* &c. A worthy gentlmã being preſſed with an oath againſt himſelf in an other caſe, made anſwer by a pretty dilemma; *if the thing ſuppoſed to be done, be a ſinne, then muſt I not accuſe my ſelfe; and if it be no ſinne there is no ground of an oath.*

2. It is againſt the law of nature regiſtred in the Civill law, *Nemo tenetur prodere ſeipſum*; if a man muſt not betray another, much leſſe himſelf.

3. The Canon law from the civill law taketh ſo much light, as to ſee and commend the equitie of the aforeſaid *maxime*. Witneſſe *Gratian the Cannoniſt in the oath of Sixtus the 4.*

4. As for the concourſe of nations, they utterlie abhorre this oath and avoie it, onely ſuch excepted, as live under the Beaſt, groaning under the burthen of this bloodie oath: neither doe moſt of the Popiſh ſubject themſelves to it, witneſſe the State of *Venice*, and the reſt of *Italy* and others. *A blooddye oath* the learned trulie call it.

Apud. Plin. Lib. 10. Epiſt. 98.

5. *Without an accuſer* (ſaith Trajane) *there is no place for an accuſation: for that is an evill example* (ſaith he) *and not heard of in our age.*

9. How injurious it is to the laws of the lande and libertie of the ſubjects, *maſter Fuller* hath fullie diſcovered in the defence of his clients. The begining of it amongſt us, was from a ſtatute of Hen. 4. for vexing and puniſhing of the *Lollards* ſo called

being

being the true christians indeed, the urging whereof is by a Statute of H. 8. justly marked in the forehead thus: *An examination upon captious interrogatories &c.* 2. Hen. 4. cap. 15.

Of the cõtinuance of the oath, the Lord *Verulam* late Chancellor of England did utterly dislike. *It is contrary* (saith he) *to the laws of the Land, and custome of the Kingdome, that any man should be forced to accuse himself, especially being urged* without the grounds of accusation, declared *in ipso causæ initio*, in *the very entrance of the cause*, according to the Canon; *non est à quæstionibus inchoandum, they must not begin the plea with questions.* This was the complaint of that holy Martyr M. Lambert, he greived to see them call for a booke upon his first appearance; as though a man should no sooner speake then sweare. Further the aforesaid nobleman averreth, *that by the laws of the Land, a man is not bound to accuse himself in cases of treason. Questions and torments* (saith he) *be put and inflicted upon some persons, rather for safeguard of the King or state, then discovery of the Crime. In other capitall cases, no oath is offered to the delinquent, nor yet permitted to him: As for Criminall causes, not capitall, or in cases of conscience and equitie; depending in the starre Chamber and Court of Chancery; there is an oath required, but how? by laying of a bill of complaint, wherein a legall accusation is framed against the partie, beyond the which the plaintif cannot goe, nor the defendant shall be urged. But first to give an oath, and then to examine upon flying fame or secrett witnesses, carryeth no shew of the civill law, and is flatlie repugnant to the common Law.* And thus farre that noble man. *In a particular inquisition* (saith *Canisius*) *articles should be given* 25. Hen. 8. Cap. 14. Lib. 4. Tit. 1. Leg. 3.

In speciali inquisitione &c. Sum. Iur. Canon. Lib. 4. Titul. 19. Cod. lib. 4.

to the defendant to be inquired of, and the names and evidences of the Witnesses against him, permitting him to make replye for himself.

7. The imperiall statutes are cleare against it; *no man is bound to give evidence against himselfe.*

Consil. Bracha. Cens. 2. Canon 8. Ambr. 1. Cor. cap. 5 Iohn 8. Acts 23. Math. 26. 43.

8. For Counsells and Fathers, they are copious; Christ (saith a Father) dealt not so with *Iudas*; *for, not being accused, he did not cast him out.* And with that woman in the Gospell, Christ did take a legall course; *Where are thine accusers?* yea a Heathen judge, tooke this legall course with Paul; *When thine accusers are come I will heare thee.* No example for it in scripture, but that of *Caiphas*, adjuring Christ *in the name of the living God:* upon which *Beza* sheweth us how *tyrannous and unjust such an adjuration is.*

From all this, it is more then manifest, that the taking of these oathes, and more particularlie of this oath *ex officio*, cannot possiblie stand with obedience to the Laws. Yea, though it be guilded and sugered with these *daubing and deceiving termes, so farre as it is agreable to the law.* For it is altogether (as hath beene shewed) repugnant to the Law, to offer it, or to take it. It hath so often been cast over the barre of the common law, that we thinke they should now be ashamed to offer it.

To conclude, we may answer being pressed with it, as the Miniesters of *Affrick* did in the like case; *numquid bruta irrationalia putetis nos* &c. *What doe you thinke us to be savage and unreasonable Creatures; that we should sweare to a paper, not knowing what it containeth?* And so much for this point.

Victor. de persequ. Vandal.

7. Posi-

7. Position proved.

NOw we come to the 7. grievance, where we endeavour to prove, *that of all the evills inflicted, and of all the good hindred, since Anno* 600. *one or more of the Hierarchie have been a principall cause.*

The proofe of this point muſt be by induction of particular inſtances, ſelected from the Hiſtories of the Kingdome; wherein we may be the breifer, becauſe we know your Honours, (by your owne induſtrie and experience) to be better acquainted with your owne Hiſtories then we can make you.

To begin with *Auſtine*, of whom the Papiſts boaſt, *that he is the Father of our Religion*, called by the *Lovaniſts*, *our Engliſh Apoſtle.* Of his Fatherhood or Religion we have litle cauſe to boaſt, *nam hæret lateri lethalis arundo*; *the ſplinters of his plantation, ſticke yet in our ſides.* He may be called indeede with Gregory his M. *Pater Ceremoniarum the Father of Ceremonies*; which being ſowne by him, like evill weedes they growe up with increaſe, and could never to this time be rooted up. Hiſtories relate, how upon his arrivall he erected his Maſters *Coulers*, namely, the banner of the Croſſe, and having ſeated himſelf, would needes put his Popiſh rites upon the Britainnes and Scotts (for at that time they were free from Romiſh Ceremonies:) But not prevayling with them, (though the buſines were backed with a legion of fained miracles) he inſinuates himſelf another way, by procuring a Sinode, wherein his Pope like

like pride, being offensive to all, was checked and rejected of all, by which (his choller being rayſed and inflamed with deſire of revenge) he threatned them with the devouring ſword of the *Pagan*, and he was as good as his word; *Gulielm. Weſtmon.* *eum accerſit ad eadem Athelfridum; he called that Pagan King of Northumberland*, to the bloody maſſacre of Gods Miniſters, and poore harmeles, & unarmed people. So it was not a Prophecie as ſome would colour it, but a bloody project; ſorting very well with Romes new foundation in England. *Gervaſius Tilbienſis de otijs imperialib.* *Sanguine ſanctorum, dorobornenſis eccleſia primatiam obtinuit*, the Church of Canterbury ſaith one obtayned her primacy, by ſhedding of the blood of the Saincts, Rome is layd in blood, & muſt bath and ſwell in blood, till her owne blood be given her to drinke, yet for all this it may be ſaid of him, with ſome reſtriction as it was ſaid of his Maſter, *he was the beſt of that band that ſucceeded him*, ſaue a very few, whoſe eyes God inlightened, and whoſe hearts God opened to ſee and hate the *ſcarlet whoore*, of whom ſome did ſeale their hatred with their blood. This will evidently appeare if we take but a viewe, as we meane to doe, of his ſucceſſors the very *Firebrands of the State*, what combinations with forraigne powers, what vaſſalling of the State to forraigne juriſdiction, what treaſons, what toſſing and banding of Kings and Crownes have they been Authors of? what civill combuſtions? what bloody braules among themſelves? what inſtigation of the ſubjects againſt their Princes? what alienation of Princes hearts from their ſubjects? what tiranny over Kings and people? what deſtruction of the State, what

vexing

vexing, pininge and bloody bouchering of the Saints? what letts and impediments of all good in Church and common wealth hath growne and yet doe growe from this *bitter Roote?* yea what of all theſe have not their riſe from it? ſo that it is verified of them, which is ſaid of the Egyptian Peach tree *the branches are worſe then the roote.* For neither was his pompe ſo gorgious; his attendance ſo great, nor his furniture ſo glorious, neither his ſervants ſuch roarers, his traine ſo carried, nor his *lettany* ſo ſtuffed both for matter and manner *with Popiſh deviſes*, nor the ordinances of God ſo overlaide with the rubbiſh of Romiſh Ceremonies. So that verified is the Proverbe in an *evill generation ſeldom cõmeth the better*: yea our owne times proclayme it that the *laſt of the Hierarchie be the worſt.* But to goe on with our proofe, wherein we muſt be breife to ſhun tediouſnes.

Theodorus the ſeventh from Auſtin in nothing naturing his name, being gotten into the *chayre*, began to play the *Rex*, or (as one ſaith) all his *reakes* over his brethren, placing and diſplacing at his pleaſure, in deſpight of the King, ſuch as were placed by the King; here Romes right hand begun to worke againſt the Kings of England; By this *Theodore* was ſett a foote, the latin Service, Maſſes, Ceremonies, Lettenies, with all the reſt of the Romiſh traſh.

Lambright, alias *Ianbright*, the 13. from Auſtin fell foule of treaſon againſt *Offa* the King, upon which he tranſlated the Sea of *Canterbury*, to *Lichfeild*, theſe be the prankes of the Prelates. *Lambert Peramb. Pag.* 133.

In the times of the 7. Kings of the Saxons, which be but the beginings of higher attempts: For when Egbert had made of all the foresaid kingdoms, one intire Monarchie, the Lord stirred up the Danes a firey, barbarous and cruell nation (after some attempts) to seaze upõ the kingdom which they brought to such a slaverie, as the like was never read off: and what was the cause why God gaue them up to such a fearfull judgment? the learned tell us *for their idolatrie, and superstition, hatched and increased by the swelling prelates, whence issued all manner of profanesse*, yet in both these they came short of ours, to shutte up this centurie: may your Honours be pleased to observe what a pickle this clergie had put the State into, by that oration of king *Edgar* whom *Dunstane* that notorious jugler and sorcerer by his lying dreames, and fained miracles seduced mightily, to the hurt of him and his subjects.

Now let us take a scantling of the last Centurie of *Prelacy*, from *William* the Conquerour to our times; wherein for further demonstration of our propounded greivance, we can shew them to bee the fewell, fire, and bellowes, of all our greatest evills.

To begin with the Conquest. As the *Idolatrie and Superstition* (as hath bene shewed) of their predecessors was the cause why God gave-up this nation to the Danish cruelty, so histories witnesse together with that vision, of king Edward a litle before his death, how the idlenes, avarice, dissolute life, and overlording of the clergie (whence proceeded

ceeded all impietie, looſneſſe, and iniquitie of the laity) were the verie cauſe why God gaue the nation up to the intollerable tyrannie of the Normans, whereby lawes, liberties, houſes of Nobility, and all ſtates and conditions were either raced, or inſlaved; and if *a body* may be known by the head, let the practiſe of *Stigandus* and the men of his *Sea* ſpeak in the firſt place for all, who being exceeding rich, and extreamly greedy *invaded* (as it is written) *the Sea of Canterburie by Simonie*, being both *B. of Winchester* and *Abbot* of an other place: but from him to *Langfrank that conquering Prelate*, for as a learned *Antiquarie* ſaith wittily, and truly, *He thought it all reaſon, that he ſhould make a Conqueſt of the Engliſh clergy as his Maſter had made a conqueſt of the Kingdome.*

His ſucceſſor *Anſelme*, confirming that Doctrine of *Devills*, againſt Miniſters mariage, affronted the King to his face, threatening to excommunicate him in his owne quarrell, yea for all the Kings witt and valour, he made him ſeeke all the corners of his ſaddle and iuſtled him from his right, for which feates of activitie, the Pope honoured him highly, in giving him to ſitt at his right foote, with this *Encomie, Includamus hunc in orbe noſtro, tanquam alterius orbis Papam; Let us incloſe this man within our owne ſphere, as the Pope of an other World.*

What diſſention, war, and bloodſhed overflowed the Land in the time of King *Stephen*, who invaded the Crowne contrary to his oath, given to Maude the Empreſſe daughter to King Henr. 1. and his

owne

owne Couſin, all this was from the adviſe of William Corveil, Archbiſhop of Canterbury, being backed by the Pope, the Father of ſuch Children, this ſtickeling Prelate contrary to his faith given to the ſaid Empreſſe, ſtole away the peoples hearts, from their Native Soveraigne, whence iſſued ſo much evill of ſinne and judgment, as perjury, rapine, bloodſhed, oppreſſion, as made the Land *a Map of miſery*.

Did not *Thurſtane* Archb. work the King a great deal of miſcheife & trouble, getting the Pope to threaten the King with excommunication, if he were not admitted to the Sea of Yorke upon his owne termes. And ſo entered, maugre the Kings reſolution.

What a deale to doe made that proud Popeling *Beckets* to King Henry the ſecond, and all the ſtate; His cauſe (as his owne favorites affirme) being no better then patrocinie of murtherers, and other vile malefactors of the Clergie, whom he would not ſuffer (contrary to his owne edict and oath) to be tryed by the Laws of the Land, having committed (as it is recorded) in one yeare a 100. ſeverall murthers upon the Kings ſubiects. To ſuch as were arraigned of them, he tooke upon him to be *aſylum*, or ſanctuary, but as he brought himſelf unto diſerved deſtruction (though the form of his executiõ is not to be approved) ſo his pride and rebellion was *tranſubſtantiated* by the Pope, (who can make every thing of any thing) unto an Idolatrous and blaſphemous *ſaint-ſhip*. This plagued the Land worſe then all the reſt, for as it is treaſon againſt a King to entertayne his rebell under the name of an Honourable and Lawfull ſubject, ſo it is high treaſon

againſt

gainſt God, to make an Idoll of a Trayter, (as *Becket* was) whoſe name of blaſphemy ſo reſounded every where, (as one ſaith well) *that the name of Chriſt was quite forgotten.*

Come we now to William B. of *Ely*, (the Popes Legate and Vicar, firſt Chancellour of England, and then Viceroy in King Richards abſence) what port he kept, what tyranny he exerciſed over all the Kings ſubiects, not forbearing the Kings owne brethren, Hiſtories make plain, in ſo much as one ſaith well, *that the Laitie found him more then a King, and the Clergie more then a Pope.* As he devoured all where he came with his great pompous traine (no fewer then a 1000. or 1600: horſe), ſo he had undone the State, if he had not been taken off.

Let Steven Langton take the next place, whom the Pope made choice of, *ut virum ſtrenuum* (as one ſaith) *ſuch a one as would beard Kings, rob Churches, and keepe the people in ſlaverie*, whoſe entrance being reſiſted by King Iohn, both he and his realm were interdicted by the Pope, who enarmed the French King, with the pardon of all his ſinnes, and the Crowne of England for his paines, if he would invade him in this ſtrait.

The reſt of the Popes lymbes (like traytors as they were) ſided with the French King; the Nobilitie ſhrunke, and the commons wavered, not knowing what to do, whereupon the King (notwithſtanding his Princely and magnanimious parts) was ſo mated with

that miſcreant and danted, partly with the feare of forraigne and domeſticke foes, and partly with the jealouſie of his fainting adherents, that he was forced to vaſſal himſelf, and his Kingdom at the Popes foote, wherein though the King ſhewed his weakenes, yet his heavy and many burdens plead hard for his excuſe. And as we cannot read the ſtory without much pitying that worthy, (though unhappy Prince) ſo we can not but abhorre theſe treacherous Prelats, and blame exceedingly the inconſtancie and diſloyaltie of his ſubjects. Hence be pleaſed to obſerve (right Honourable) *what an evill thing it is for ſubjects through their puſillanimitie to leave their Soveraigne in the hands of Wickednes*, it maketh them often doe what they neither would nor ſhould.

This inſtance of this abuſed and murthered King is the rather to be thought on, by reaſon of the French Kings reſolution againſt the State, who unadviſedly brought him in, he reſolved to deſtroy all the nobilitie and their howſes that had taken part with him againſt their native Soveraigne, beſides the other tyrannyes, which the French would have practiſed, ſo that we ſhould take notice how that one brand out of the *Popes Chimney* had not onely ſett on fire, but had allmoſt conſumed the Kingdom to aſhes, if the Lord had not by an extraordinary diſcovery from a French *Vicount* on his death bed, delivered the Nation.

To come to Henry the thirds time, wherein that *bloody Biſhop* (for ſo the ſtory calleth him) *Peter* of Winchester, ſet himſelf, with one *Peter Rivalis*, the Kings

Minion, to plott the overthrowe of the beſt deſerveing ſtates-men, yea of the King and ſtate it ſelf, inſtance his practiſe againſt the life and honour of that well deſerveing worthy *Hubert*, Earle of *Kent*, and Lord cheife Iuſtice of England, *the very ſword and ſafeguard of his Prince*, (as one calleth him) both againſt forreigne and domeſticke foes, yet becauſe he could not indure the pride & treachery of the Prelats by falſe & forged criminations, they brought him under the Kings diſpleaſure. By reaſon whereof he ſuffered many greivous things, and was often in danger of his life, but the good hand of God was with him in extraordinary deliverances. And at laſt (being rid out of the way into Wales) that the Prelats might the more freely worke, they and others their Confederates, put the King upon ſuch evill courſes, as had almoſt undone himſelf, and the State of the Kingdome.

Concerning the aforeſaid Peter of Winchester, one Roger Bacon moved a pretty queſtion to the King, *What things doe Sea-men moſt feare? Stormes and quicke-ſands* (ſaid the King) *or ſuch like. No* (ſaith Bacon) *but Petrus de Rupibus, for they are the Rockes indeed that make Ship-wracke of the ſtate.*

Edward the firſt alſo and his government, wanted not his ſhare of hard meaſure from the Prelats, for (beſides that univerſall obedience which Robert Winchelſey Archb. of Cant. yealded to the Popes Edict, againſt contribution to the King in his Warres) he ſtood out with the King upon his owne termes of reconciliation, perſwading abſolute obedience to the

Pope, and not to the King. Alſo after much intollerable tyranny exerciſed over the Kings people, and denying to call the King *his Lord*, in his letters, he plotted treaſon with ſundry of the nobles, againſt the Kings perſon, intending to put him beſides the Crowne, and to caſt him in priſon; whereof when he was accuſed from the Kings owne mouth, and could not deny it, he fell on his face with teares, begging pardon from the King.

In *Edward* the ſeconds time, the favourites had moſt of the domineering power in their hands, yet we read that the Biſhop of Coventry was a great favourer and abetter of Gaveſton.

As for Edward the third haveing great warres in hand, and ſtanding in neede of ayde, he called a Parliament at Yorke, whereunto *John Stratford* Archbiſhop of Canterburie, denied to come: neither would he ſuffer any of his Biſhops, to make their appearance, & all for feare that he ſhould not be ſuffered to erect his croſſe, by which Popiſh peeviſh tricke and rebellious part, the King was fruſtrated of his ends, and the State therby endangered. It is true that this Edward was indeed (as he was called) *Malleus Romanorum*. Yet in his latter dayes that *proud Courtney* made litle account of him: and ſo diſdainfully affronted his brother Duke of Lancaſter, and the Earle of Northumberland (who took the defence of Iohn Wickliffe) that he enraged the madde people againſt the ſaid noble men, ſo that they avenged themſelves upon their houſes and houſholdſtuffe.

Thus yout Honours may ſee in what account the

branches of the blood Royal are with bloodie & rebellious Prelats. Who will neither ſpare them (if they maintaine the Goſpell) nor ſpare that good commoditie, which ſhould ſave our ſoules.

Richard the 2. was no better ſerved by the ſaucie Biſhop of Norweidge in levying ſouldiers at the charge of the ſubjects to fight the Popes battles (contrarie to the Kings command) he was ſent for by the King, but he refuſed to obay, *affirming that going on & action were more neceſſarie, than to goe ſpeake with the King, it might be to ſmall purpoſe.*

To goe on with Henry the 4. ſupported & put on by theſe men to diſthrone his maſter a brave Prince, but much abuſed.

They laid hold on the occaſion the rather, becauſe he hearkened ſomwhat to Wickliffe and was not for Romes tooth. They firſt ſtirred up a rebellion in Ireland which the King went in perſon to ſuppreſſe, but before his return they had ſtolne away the hearts of his ſubjects, and ſet them upon his ſubject, the Earle of Darby, neither weighing the glorious memorie of the grandfather, nor the unrepayable deſert of the princely father; but thirſting for the blood of the ſaincts they advanced the ſaid Earle to the crown: that by this they might both rid the King out of the way, and have a King for ever obliged to patronize their blooddie deſigns againſt Gods people. And this they did effect. For after the death of *Richard* they incited the King and prevailed with him to enact that blooddie inquiſitiō oath, which became the very ſhambles & butchering houſe of Gods people.

Thus the ſupreame Magiſtrate (who ſhould have been the *breath of his people*) was for the maintenance of an Earthlie Crowne, brought to bath in the blood of his beſt people.

This he would never have done, were it not for pleaſing of cruell Arundell Archb. of Cant. and his crew, who vowed & ſware that *he would not leave one ſlip of Profeſſors in this Land.*

As ſome of the ſame diſcent (*to their litle Land*) have ſaid litle leſſe of the Puritanes (as they call them) th'aforeſaid Arundel and his ſhavelings, the King feared more than God and his Word; And therefore it is an heavie yoke for Kings to be yoked with them. He ſaw no way in his carnal apprehenſion to make the Crowne ſticke to him and his, but by ſacrificieng the blood of Gods people to the perſecutors of the ſaints. But for all this *his owne makers* thought to have marred him. For *Richard* Archbiſhop of Yorke waged warre againſt him, and thought to have taken both Crowne and life from him; but he miſt of his purpoſe, and ſo left his head in pawne.

From the time of Henr. the 4. the Prelats (thus fleſhed in the butcherie of Gods people) went on to a greater height of tyrannie, adding drunkennes to thirſt.

They prevail'd with Henr. the 5. to make an unjuſt and miſcheivous ſtatute under pretence of treaſon againſt the ſervants of the moſt High, whom they called *Heretickes*. That ſtatute in regard of the frame may be called *Monſtrous, and bloddie* in reſpect of the end.

The preface of the ſtatute ſtandeth onely upon treaſon: the bodie of the ſtatute runneth all on *Hereſie*, who liſt to look the ſtatute may at the firſt view diſcerne the head or root diſcording with the bodie, and the branches of the bodie, oppoſing one an other (as ordinarily wicked decrees conſiſt of *non-ſence* and *ſelf-confuſion*) for ſo the wiſe God taketh the fooliſh in their owne Policie: To go no further; witneſſe our late *Non-ſence Canons* (to ſay no more of them.) But to the ſaid ſtatute a little further, the purport and end whereof, was to inſnare and calumniate the Profeſſors of truth. For it is a common maxime amongſt Romiſh forgers, *to make the profeſſion of the true Faith (which they call hereſie) and treaſon to be convertible termes.* 2. Hen. 5. cap. 7. Anno 1603

That the Prelates were the prime movers, yea the inſtigaters and procurers of this ſtatute; it is clear from the matter, manner, preface, and end of the ſaid ſtatute: for neither could they inſtance anie ſuch apparance of treaſon, nor did the King feare anie ſuch treaſon; but onely their hatred of *Lolardy* (as they called it) and feare of the truths prevailing was the ground of it; and the thing it ſelfe, a toade ingendred in the Biſhops braines: witneſſe that clauſe in the body of the ſtatute, *At the inſtance & requeſt of the Ordinarie &c.* but what commoditie or comfort had theſe two Kings from theſe ſuggeſted and inforced cruelties, by theſe firie Biſhops? Surelie the evill overcame the ſuppoſed good, for they by theſe ſiniſter means, indevouring to make the crown faſt upon the heads of them and theirs, provoked the Lord in his blood-revenging-judg-

ment

ment, to take of their ſucceſſors *with Fiſhookes.*

As for themſelves, it may well be ſaid of them, (eſpeciallie of Henrie the 4.) that the *ſtormes* of their troubles, and *fires* of feares, were hotter and greater in life and death then the fires and fryings of the ſaincts wherein they were conſumed to aſhes. This may be a good caveat to all chriſtian Princes, not to faſten their crownes, nor to fixe their tents by the cords of the prelates counſells: for it is remarkable and obſerved by ſundrie, *that never a King counſelled nor State ſwayed by them, could ſtand or continue long in good temper or eſteeme.*

Aſtronomers obſerve and experience proves, that when Orion ſetteth with the ſunne, and the Hyades riſe with him (though it be in the begining of May) ſuch nipping froſts, ſharp haile, and tempeſtuous ſtorms ariſe, that the ſeaſon ſeemes to be changed, and that becauſe theſe ſtarrs be of a tempeſtuous nature, changing the ayre, and weakening the ſweet & powerfull Influence of the Sunne, which till he be ridd of their oppoſition cannot manifeſt his vigour. Iuſt ſo the malignant and tempeſtuous power of the *Prelacie*, doth ſo impede and intercept the ſweet influence of a Princely temperature and diſpoſition, that doe what he can, all is like to be undone, till he leave *Taurus* or the houſe of the *horned beaſt*, which being forſaken, all diſtempers vaniſh & his gracious clemencie moves ſweetly in the *Gemini* of the Church and common-wealth. Yea we can hardly number how many States and Kings, (beſides our owne nation) they have brought either very lowe, or to utter ruine.

To

To go on then with Henr. 6. Left an infant, under the age of one yeare; upon whose harmelesse head God in his accustomary justice, laid the temporall judgment of the parents guilt. His very infancye, that Skarlett Cardinall Bishop of *Winchester*, besprinkled with the blood of Christs Martyrs. Yea, the more blood they drunke, the more they thirsted, as appeareth by the hott and cruell persecution in that Henries raigne. But somewhat lay in their way, namely that good *Duke of Glocester*, the Kings uncle, the very sword and shield of the King and State, whom they must of necessity have removed.

The Bishop of Winchester intended to have murthered him in the citty of London, but that not taking effect, a Parliament was called at Bury, where they aimed at his head, and so thy had it, but what was the cause? Surely nothing, (for all S. *Thomas Moores Cogging*) but onely this, he was a just man and a good Patriott, hateing the Prelats haughtines, and deceiving villanies, loving the truth, and maintaining equity.

Where first may it please your Honours to observe the mettle of the Prelats, in fetching off so quickly & so easily, not the head of a *Catelin or Seianus* of a *Spencer* or *Gaviston*, but of a high and nigh Prince of the blood such an one, as well might be called *Pater Patriæ*, the Father of the Country.

Secondly, all men may hence observe that piety & honestie, hath beene, is, and shallbe, matter enough for the Bishops to make the best fall, if they can find opportunity. But to the point this worthy in a being removed the Bishops went on with their fiery persecutions, till the

the Lord sent the spirit of division upon the nation, stirring up these bloody intestine warrs betwixt the house of *Yorke & Lancaster*, wherof the like hath scarce been heard in any nation.

To omitt the particulars (as how many Princes of the blood, Nobles, Knights, Gentlemen, fell in that quarrell) In one Battle at Ferry Brigges were slaine (as men say) 30000. besides men of note. Thus the Lord in his justice made them instruments of his revenge one upon another, and who but the persecuting Prelats brought all this evill upon the Land; namely the blood of Gods people, as the provoking cause; the butchering one of another; the ruine of the King, and his race, and the shakeing of the state in peeces? That the Prelats hands were farre in this Kings miscarriage, and bloodie broyles ensuing, it is manifest by their never ceassing desire, till the good Duke of Glocester (the Kings protectour indeed) was cut of. For it is their genuine disposition, to endure no truftie freind to God, the King or the State.

By this both King and State were open to those long enduring, and incomparable evills, tumultuous rebellions, raised by *Cade & others*.

In which troubles one thing is remarkable, as the very finger of God, that notwithstanding this intestine bloodshed in great abundance, gave litt oportunity to forraigne invasion; yet that all-wise and just God restrained all forraignes from parting of them, till they had fully wrought the Lords revenge, in slaughtering one another. Hence let a nation addicted to Idolatrie and other sinnes observe, That the Lord will

make

make one of them devoure an other, for a long time before he give them up to a forraigne enimie. And such a course the Lord seemeth to keep with us. But to hasten with the point from the beginning of that blooddie time, till the *two houses of Yorke & Lancaster* were united, *there was half an houre silence in Heaven.* That is some small peace in the Church, partlie through the obscuritie of Professors, and partlie by the enimies working one upon an other. Notwithstanding the Prelats were still doing as they found occasion, instance the murthering of Peacocke Bishop of Chichester (as it is recorded) after his recantation.

Zacha. 11. 6

Revell. 8. 1.

Now to Henrie the 7. in whose time the Lord had no sooner given rest to the State, than they began to make warre upon the Saints, making the King himself an instrument, to subvert the faith of a poore Priest, by his awfull presence, and mandatorie persuasions, with whom the learnedst of their Clergie could not prevaile. Immediatlie upon this they carried the miserably seduced man to the fire and burned him. Was not this a fearfull evill against God and the State, against the soule of the King, against both the soule & bodie of the partie seduced? Was not this King (for all his great parts) much vassalled in the Honour of his Majestie, that he could not save (as we may thinke he promised) his supposed convert?

With their firie and blooddie courses they went on, to the exceeding great trouble of the King and Kingdome, as Histories discover at large. And howsoever that King heaped up much treasure, yet quicklie after his

his death it melted as snow against the Sunne.

We goe on with Henr. 8. the former part, of whose time they made an *Aceldama or field of blood.*

How he and all his subjects were abused and overrunne by the Prelats, as *Gardiner*, *Bonner*, & *Woolsey*, it is so obvious to everie one, and so fully laid downe in a bill of complaint, called *the beggers petition*, that it is not necessarie to be insisted upon.

There it is made plaine, that they were too strong against the King in Parliament, that no good lawes could passe against the wicked of the Land, nor no wicked law against the poore Gospellers could be stopped.

Winchester gott the King to sitt at the arraignment of holy *Lambert*, which he onelie did to humour these blooddie beasts, and to serve his owne ends.

To be breife, they made him exceedingly to transgresse, serving themselves with him, disturbing his peace, inward and outward, causing him undeservedlie to cut off his best Freindes, and trustiest servants, instance *Cromwell*, because they served God and him, against the Prelats pride and tyrannie.

As for *Queene Mary*, who set all in a flame, she had the fewell from them, that fed her distempered disposition against Gods people. What Honours and Possession, she lost, and how troublesome her State and bur-

burdensome her life was to her, it is more then evident.

But what is all this to our Bishops may some say, these were Popish Bishopps? For answer:

First, their doings have so farre proved the point.

2. Ours be no other for order (as we have proved) then Popish Bishops. They are garments cut out of the very same cloth; a paire of sheeres (as we say) went but betweene them; Onely divers hands have cut them out. And to say that our Lord Bishops with all their essentiall and integrall parts (whereof they consist) are not Popish B^s. is a contradiction *in adiecto*. They are installed after the same manner, created with the most of the same Ceremonies, they are trimed up in the same trappings, they have the like attendants, the like armes and observancy, they usurp the same power and jurisdiction, and exercise the like tyranny over Ministers and people.

But for further proofe of the point concerning their particulars, be pleased (right Honourable) to take a view of their proceedings.

To begin with *Edward the sixt* (a gracious plant, whereof our soyle was unworthy) who like an other *Iosias* setting himself with all his strength about reformation, did abhorre and forbid; *that any Masse should be permitted to his owne sister.* Further, he was desirous, not to leave a hoofe of the Romish Beast in his Kingdome, as he was taught by some of the sincerer sort.

But

But as he wanted Instruments to effect this good, so he was mightilie opposed in all his good designes, especially by the Prelats, which caused him out of a godlie zeale in the very anguish of his heart, to poure out his soule in teares.

Their suggestion of false feares to the King, and the seeking of their owne unlawfull standing, brought forth that revived spawne of the beast, *kneeling in receiving of the Sacrament, for the greater reverence thereto whereby the Papists had contentment.*

And certainly for this, and such like courses, the Lord tooke him away in wrath to this nation, that he might make the furnace of his indignation seaven times hotter against it, whereby he opened the eyes of some good men, who with remorse of heart confessed that sin of theirs against God, against the King, against holy men (resisting *Roomes Reliques*) and against themselves.

To come at last to *Queene Elizabeth* (*of happie memorie*) who having setled her estate, and subverted the profession of Popery, came in th'end to listen to a full reformation, whereunto she was moved (as we are credibly informed) by the Lord *Protector of Scotland*, called *the good Regent*.

As she honoured him very much and held his words and actions to be of great waight (whatsoever the mungrell Papists affirme to the contrarie) so she gave

gave good respect to these particulars, which he laid downe to her for grounds:

1. The unvaluable benefit of a faithfull and free Ministry.
2. The excellencie of the puritie of Gods ordinance, &c.
3. The honour and happines that would attend her Crowne and State, upon the establishment of Christs government.
4. And lastly (though the least in esteeme, yet of no small moment to the good of her state) she might imploy the Prelates overfattening pastures to manie good and profitable uses, leaving the ministrie enough for their Honourable maintenance. As for their glorious and lordly pomp which was pretended much to honour a nation, it did not so indeed; for it justled out Gods honour which should be dearer to Princes then their crowns and liues. And grant that it were some complement of true honour; yet the saveing of one soule by the preaching of a powerfull minister was of more worth then all the pomp & glory of the world.

To this effect was his speach, which the Queene pondered well. But when the Prelates understood what an office he was about, they murmured exceedingly, and in revenge of that motion, he had unjust aspertions cast upon him, and hath to this day by some of their traine.

At a Parliament holden anno 13. of her Majesties reigne, some Prelates and others were sent from the Convocation house to exhibit to her a subsidie, accor-

according to the cuſtom, her Majeſtie ſpake verie graciouſlie concerning the good of Chriſts Church, affirming that ſhe had heard of manie things in the Church needfull to be reformed, which if ſhe could but come to underſtand, ſhe would not give ſleepe to her eies till ſhe ſett vpon reformation, and would never give over till ſhe had done it indeed; and if they, being the eies, would not reveale the truth, let the blame and blood be upon them.

But what was their anſwer to ſo worthie a motiō? even ſuch as ſuited with their owne ends, ſeeking *more* than *theire owne*; *and not that which is Chriſts*: like falſe glaſſes they preſented her Majeſtie with an *Omnia bene*. And thus they proved the bane of reformation fruſtrating the deſires of a Prince worthy of ſo great a work.

After that, in proceſſe of time, they cauſed a ſubtile inſinuation of the diſgrace of diſcipline to be ſuggeſted to the Queene, affirming, if diſcipline were ſett on foot, that everie ſillie fellow, or *ſir Iohn* in a pariſh Church, might at his pleaſure raile on the Queene, and alſo excommunicate her. Which (by the Biſhops leave) is a verie calumnie, as if the government of Chriſt ſhould not both knowe and uſe Kings better, than the government of Antichriſt. But envie never ſpake well. In the meane time they neglected no oportunity to perſecute ſuch godly miniſters as would not conforme, and from citing, vexing, ſuſpending, and caſting them out of their free-holds, they fell to pack with ſome atheiſtly Iudges, ſetting them ſo againſt the

good

good men, that they did not onely ſcoffe them, belye them and reviſe them, but alſo arraigne them and condemne them. Which when the Queene heard, it greived her ſoule; for ſhe was ſo farre from having that high injurie put upon Gods Miniſters, that ſhe ſignified her mind in Parliament to the contrarie, namely *that ſhe would not have them vexed for non-conformity.* What ever was mentioned in Parliament for the keeping of the firſt table, the Prelats ever croſſed it. Witneſſe that motion for the ſanctifying of the Sabbath in the 37. Eliz. the paſſing whereof they hindred. So they ſett themſelves againſt that courſe of Sabbath-keeping and reformation of abuſes, undertaken by the Magiſtracie of the citie of London, till at length (to their blame be it ſpoken) partlie through their owne indiſpoſition to the buſines, and partlie through the violence of the Prelats oppoſing; So high, neceſſarie and acceptable a duetie, was quite given over. Since which time, we may obſerve that the Lord hath ſmitten us in Citie and Countrey ſeaven times more in all conditions and affaires, ſo that things have proſpered worſe then ever they did before.

The like neceſſity was laid upon the Citie in the raign of Richard the ſecond, *to take the puniſhment of filthines upon them, (being rather increaſed then curbed or reſtrained by the clergies courſes,)* at which reformation they alſo grumbled.

What ſhall we ſay of the attempts of ſome of them (whereof ſome are dead, and ſome were lately alive) againſt his late Majeſties ſucceſſion to this Crowne, upon conceived feares and jealouſy of *Church reformation;*

mation; witnesse the invectives of some in Sermons, & other writings; the disgracefull speeches & affronting passages & opposing practises of others against his royall perso. In so much that whē they heard he was proclaimd K. of Engl. they tore their hayre, being unable to resist, and without all hope of pardon. Yet the King (out of his gracious clemencye with much adoe, and after much importunate mediation) was content to pardon it. Yea we make bould under your Honours favour to put this *quære*. Whether any of the Prelats for the time being, did affect his succession? Let them speake in conscience.

Come we further to consider the late Kings disposition at his first entry; for any thing we could perceive he was well affected to the *Anti-episcopall* government (with which he was trained up from his cradle, and which by word and writ he had maintained) and promised to preserve at his comming out of *Scotland*. His good thoughts also to such reverend men as these men scornfully called *Disciplinarians*, were lively expressed in his *Basilicon Doron*. Yea can it stand with naturall reason that a King should graciously pardon his professed foes; and not affect his deareſt freinds, by whom (as by secondary meanes) he was kept and preserved from his very infancie?

But for all this so soone as they had him here, and had calmed the stormy feares of *Prelat-splitting*, against the rock of his displeasure, they began to shew him all the *glory of the World*, and to forge false accusations against the Brethren, as though they had been the *troublers of Israell*, whereby (it might be) his mind was some-

ſomewhat exaſperated. Yet not ſo, nor with ſuch intent that the Miniſters ſhould be oppreſſed as they were indeed without *any judgement*; Witneſſe his owne courſe of reaſoning, with the non-conforming Miniſters, ſeconded with commandement given, to deale with them by *reaſon and diſpute*, and not with rigour. But how the Prelats obeyed, let the evill and baſe uſage, the ſuſpending, ſilencing, thruſting out of their livings, ſo many hundred Miniſters, beare witneſſe to the world. It is worthy your Honours obſervation that in Anno 1604. and 1605. 400. Miniſters were ſilenced ſuſpended, or thruſt out by vertue of thoſe wicked Canons, which were not concluded by the convocation (for D. Rud oppoſed them by an oration) but they were the Popiſh *after-byrth* of B. Bancroft then B. of London, Hatched as it is verily thought in the braines of his gheſts the *Seminaries*. This was not unlike that practiſe of Trent, in preſſing of the *Interim* upon the Germane Miniſters and other Proteſtants, for refuſall whereof thy were removed, and many were baniſhed. Yet *Harman* B. of *Colen* would rather renounce his Biſhops Sea, than be an Agent in it, who may ſtand up as a witnes againſt our Prelats. But what followed on this ſylenceing of our Miniſters even that *Maiſter-peece* of Rome, *the gunpowder plott* brought to the very period of accompliſhment. As God might in juſtice have puniſhed the former evill with the latter (for our Kings and State have often ſmarted for the Prelats plaguey courſes:) ſo if you will be pleaſed to looke further into the *conjunction* of theſe evills, you may find them both to be poyſonable

Sleydan Comment.

fruites of the ſame *tree of death*. Yea happily it may probably appeare upon good inquiry, that he that was the maine agent in the former had his finger in the later.

1. For the better clearing whereof, may your Honours be pleaſed to enquire, whether Biſhop *Bancroft* retained not Watſon the Prieſt for his owne private plotts; whom he ſuffered to divulge dangerous books againſt the State and right of the Crowne?

2. Alſo whether the ſaid Biſhop had not intelligence with the Popes *Nuncio* in *Venice* and the *Low Countries*? And whether *Blackwell* the Arch-Prieſt before his apprehenſion was not by the ſaid B. protected?

3. What was the cauſe he poſted on the ſilenceing of ſo many Miniſters, to the number of 400. (as hath been ſhewed) immediatlie before the diſcovery of the gunpowder treaſon? After which diſcovery he wrote to the other Biſhops, that they ſhould not hould that courſe of ſilenceing manie at once, but that they ſhould be ſilenced by one and one. For it ſeemes it that *grand buſines of Hell* had taken effect the blame ſhould have been laid on the *harmleſſe hoaſt of Gods Miniſters*, as though it had been done by *Puritanes* in revenge.

4. Let it be inquired whether one of the Popes ſpeciall intelligencers, confeſſed to a ſeeming malecontent, that if the powder-plott had taken effect, *B. Bancroft* ſhould have been Pope, & Father *Blues*, Cardinal of all England?

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5. Whether *B. Banc.* & others his accomplices had not correſpondencie with the King of Spaine?

6. It is not unworthy the inquirie what became of *Bluet*, after the diſcoverie of the powder-treaſon? It's certaine, that with *B. Bancroft* he was, but what became of him no bodie knowes.

7. Whether *B. Banc.* his intimate confederates, were not ſpeciall maintainers of the Prelacie, oppoſers of the Goſpell, & good Miniſters of God, yea & no good freinds to the State?

8. And laſtlie, may your Honours be pleaſed to inquire, whether ſome of our preſent Prelats, uſe not Ieſuites in the habite of gallants, as their familiars? and whether (looking for a change) ſome of them ayme not to be *head*, or at leaſt to be as nigh the *head* as they can, that they may do their M^r. the more ſervice?

1. For evidence of this, let their Popiſh Poſitions & practiſes, & maintaining of them in others (of which we can give too manie inſtances) ſpeak in the firſt place.

2. Their cruel perſecution of the Miniſters doth evidence the ſame.

3. And laſtlie, their breathing out of threatenings againſt conſcionable (tho conforming Miniſters) and theſe they meane to make good (becauſe they cannot endure the Goſpell) except the Lord make you to the ſame, a place of refuge & defence they mean to root it out. If they be left to the Prelats mercie, the woefull event will ſhew it to be no ſlaunder.

For 1. as hath beene ſhewed they cannot ſubſiſt with the continuance of a faithfull Miniſtrie.

2. They will provide for themſelves in their kind.

3. They can do the Pope no greater ſervice, and the Kingdome of Chriſt no greater injurie than in this particular.

If their places diſpoſed them not for the Pope, they would never diſarme the Kingdome of the States beſt forces, and the Popes greateſt adverſaries. Its true that there be ſome Prelats *Rampant* and ſome Prelats *Couchãt*, but your Honours know they be all the *Popes Prelats*. They have divers kinds of *teeth*, but all their *teeth* bite. In a word, as hath been ſhewed, the members muſt doe for the head, and in this they doe but their kinde. Therfore if you would ſave both them and us, *alter the propertie from Lord Biſhops to Miniſters* ſo ſhall you ſpoyle the Pope; preſerve the State, and you ſhall have the Honour through the world that they are your converts.

But to go on a litle further with this diſeaſe of the *Prelats evill*, eſpeciallie againſt the Miniſterie.

Beſides the injurye done to ſoules, it would make an heart of ſtone to relent to heare related the inſolencies, ſcofferies, outrages, revileings and barbarous cruelties by them, and theirs put upon the faithfull Miniſters of God, and their poore families. Though many

ſufferers in this buſines be with God; yet there be ſome alive that can both relate, and witneſſe the injuries done to themſelves and others, by breaking into their howſes; by draging themſelves, Wives and Families to priſon (and that without any warrant at all) the caſting of them, & theirs out of doores, giving them ſcarce a ragge of their owne Cloathes to cover their childrens nakednes. We humbly intreate your Honours, not to paſſe by thoſe crying injuries, which you will the rather obſerve and be ſencible of, if you take a view of the fearefull by-paſt ſequells of thoſe evills.

At his late Majeſties entry, the Lord (fore-knowing how little ſhould be done for him, and how much againſt him) ſent an admonitory perſuing *plague*, for heat and continuance rarely matched, ſpeaking to the eye of King and State, that there was ſome ſpeciall *plague* to be removed; and what other and greater, and more worthy the care of a King and State, then *Romiſh Idolls*, in Gods worſhip, and *Antichriſtian government*? which evills increaſing, (though the Lord removed the plague,) yet he hath ſmitten us *ſeaven times more*, in bodyes, ſtates, and names, namely in the diſtemper of the Elements, in the change of ſeaſons, in the languiſhing, groaneing and dying of the Creatures, under the burthen of our ſinnes.

And above all temporall puniſhments, in taking away our *Henry*, that *Paragon* of Princes, who ſhould have been, and would have been, (if our ſinnes had not hindred) *Malleus Epiſcoporum*, which worke no doubte

doubt with Romes ruine in England our *Great Charles*, will accomplish, if *his army of Princes*, namely you *great Senatours* act your part. Now to draw to an end of their by-past mischeifs, let the subiects take notice, what high indignity they offerred to his late Maiesty, by whose perswasions, when some ministers had conformed, they used the said ministers (onely for preaching the Gospel) *seaven times worse* than before, notwithstanding the Kings command to the *contrary*. Not unlike for cruelty (for we parallell not all) to the burning of that priest perswaded by Henry the seaventh, formerly spoken of.

Since this greivance then, is made good by undenyable proofs, give us leave (right honourable) by way of dutie, and by deserved retortion, to apologie for our selves from the aspersion of the Prelates and their children, in their venemous sermons, railings, and writings; we are (say they) *seditious, tumultuous, factious, disobedient, rebellious*, in a word *the troublers of Israel*: and they would gladly *we were cut off, because we trouble them*. But give us leave in homely phrase to set the saddle on the right horse, and to tell them, *they and their fathers house, are the troublers of Israel*. Let them never tell us of tirannizing over magistrates, by depriving them of their rights, by excommunication &c. Let them not object to us *M. Vdall & M. Cartwright &c.* as seditious fellowes, or traitours, if they had beene such, our late King would never have written his letters to Queen Elizabeth on their behalfe, as

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he verily did. Let them direct their ſpeeches to the *Biſhops of London, Ely, Winchester*, interdictors of the King, and the whole realme. Anſelme againſt *Rufus*; Beekett vexeing Henry the ſecond; Langton caſting away King and State; Arundell, unkinging Richard the ſecond; In plaine termes, theſe men were the traytors, and yet no *Preſbyterian Brethren*, but *Lord-Biſhops*, whoſe brethren and ſucceſſours our Prelats are.

The *Biſhop of Hereford*, preaching at Oxford on the text: *Oh my head! Oh my head aketh!* (as the vulgar latin hath it, 2. Kings 4.19.) applyed it thus peremptorily againſt *Ed. 2. That the Kings head muſt of neceſſity be taken of.*

He might better have collected, that that which made the head ake, ſhould have been taken off, and then he had hitt himſelf.

And ſo much for the proofe of this point, in the later part whereof we have been ſparing of particular names in the paſſages of our proofes, becauſe we love not to ſtigmatiſe any particular perſon, (dead or alive) ſince it is the evills of their callings, and not perſons, which we oppoſe.

8. Position proved.

ALL the *fearefull evills of sinne and judgment, for the present raigning amongst us, and threatned against us*, &c. are from the *Hierarchy*, &c.

Evills (as they devide themselves) are evills *of sinne*, or evills *of judgment*. Though all evills of sinne be against God, (*for it is the transgression of the Law*,) yet sinne is either directly against God, or against man; against the first Table, or against the second.

Now give us leave (right Honourable) for the proofe of our point, to touch upon the particular branches of sinnes against particular precepts; which shall demonstrate, whether they flowe not from the seas of Bishopps.

The breaches of the first precept, we contrive into these heads, *Ignorance, Infidelitie, Atheism, Heresie, Apostacie, Internall Idolatrie, makeing a God of the Creature, hatred of God, inward and outward pride, abase Love, servile or slavish feare of the Creature, carnall securitie, stupid benumednes, Hypocrysy, Dispaire, & Impenitencie*, with others of this nature, opposite to the severall graces, & duties of the first Commandement.

All these overflowe, and are like to drowne our Nation, neither have we time to enlarge ech of these, but the height of ech of them, cryeth the very heavens. But whence are all these, and the growth of them, but from withhoulding the keyes of Christs Kingdome? *by which they will neither enter themselves,*

nor ſuffer others to enter, doth not the palpaple *ignorance* of many Millions in this Land, ariſe from the wante of meanes, and removeall of Gods faithfull Miniſters, placeing ſuch over people, as are *not worthy to be ſet with the Dogges of the Flocke*, forbidding Gods meſſengers, to deliver his meſſuage. The fearefullnes of which ſinne appeareth by the witneſſe of the Holy Ghoſt; *they commaund the Prophets, ſaying Prophe ſie not*, which the Lord accounteth a very preſſure to himſelf in the verſe following: *behould I am preſſed under you, as a cart is preſſed that is full of ſheaves*, which is a wearying of God with ſin, and God is wearied with no ſin more then with this. To this purpoſe be the other places in the margine.

Luk. 11. 52. Math. 23. 11.

Amos 2.12 Acts 4.18. & 5.28.

This forbidding to preach the Goſpell, is ſaid to be the very *filling up of the ſinnes of the Ievves.*

1 Theſ. 2. 16.

The horrour of this ſinne of ſilenceing Miniſters for not ſubſcribing, & the fearfull evills enſueing on it, is ſet forth in a ſpeach of the Lower houſe of Parl. Ao. 1610. wherein they call it and that truely *a crying ſinne provoking God, and moſt greivous to the ſubject*. And therfore an act paſt the Houſe, that they ſhould not ſubſcribe any otherwiſe then according to that ſtatute of 13. of *Elizab.* for if otherwiſe they *ſhould be urged the law of the church* (as they ſaid) *& commonweal ſhould jarre.*

So we may inſtance in all the other ſinnes, as *Hereſie, Schiſme*, inſtance *Popery, Anabaptiſme, Seperatiſme, Arminianiſme*, & *Familiſme.*

Their uphoulding of Popiſh grounds, lawes, rites & tyranny in the Churches of England, and over the Miniſters and people, give the Papiſts more then hopes

of returning to their possessions, with the overtopping authoritie of the Pope, whose hornes keepe possession for him, keeping Christ at the doore, and pushing out the meanes, by which he should enter. For the same grounds and arguments that the former stand on, and use, are the very best armes, offensive & defensive, that the later have.

Also the Anabaptists, seeing the grosse abuse and forced interpretations of the scriptures, not onely delivered, but also pressed upon others, together with the unsound Doctrine and corruptions of Ministers, and the *Dumbe Dogges*, which be in manie places, they reject the word & other ordinances, and fall upon their owne *fantasticke revelations* and damnable fooleries.

They are also the Authors of the *Seperatists scisme*, which hath both the rise, & increase from the Prelacie, with whose superstitious corruptions the sincerer people at first denyed to joyne; and so being driven from their Homes & Countries, into forraigne parts, manie of them tooke up strange and unsound conclusions, which to this day they hould of the Churches & best people thereof; and duties therein performed, which practise of their seperation butteth full upon the unreasonable & unsound reasoning of the Bishops in this manner:

B. Whit. Tract. 2. Cap. 1. Divis. 2. Pag. 81. *If discipline be so necessarie, and also unchangable, it is lawfull to seperate from such Churches, as doe not use it* (say the Prelats) *but Discipline is unchangably necessarie* (say the Seperatists,) *Ergo it is lawfull to seperate from such*

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Churches as doe not use it.

Your Honours see clearlie, how the *B. Major*, & the *Seperatists Minor* make up an intire silogisme of *Seperatisme*.

But in the meane time they both make a false conclusion, and therfore one of the premises must be false, not the *minor*, (for discipline is both *necessarie & unchangable*,) Ergo the *major*, which is a snare to the seperatists of the Bishops owne making. *B. Whitgift* wrote the quoted treatise, wherein he frameth the argument, before seperatisme was hatched. *Et utinam*, &c. *would to God* (saith a learned man) *he had never broached it*. For being a false ground, it made a great rent in the Churches; *For want of an integrall part of the Whole; or of some essentiall part in it self (though not of the Whole) is no sufficient ground for seperation.* All the Prelats procters ply the Reformers (as they call them) with the aforesaid insnaring Proposition, as it were with warme Cloathes. Yet we see they scalde their owne hands, for they and *Barrow* (to whom they compare us) sort better together in the argument, then we & *Barrow* doe; and therfore to charge men with seperation, because they seperate from the corruptions, is but to asperse with calumnie. *Sucliffe, Lows, & Bell.*

As for the foresaid argument, owne it who will, whether Seperatists or Prelatists, it is no better, yea the very same which *Novatians* and *Donatists* use in effect, against joyning with our Churches, as M. *Calvin* plainly affirmeth. *Institut. Lib. 4. Cap. 1.*

2. The ſeperatiſts ſtumble at the pride, rapine, and tyrannie of the Prelates, as alſo at the intollerable ſervilitie and ſlaverie of miniſters and people; at their ungodly courſes, their illegall and cruell proceedings, by all which they are forced (for want of better *take heede*) *upon the quickſands of ſeperation*: and that the rather, becauſe the Prelates arguments againſt them are either poperie or priſon.

To followe with *Arminianiſme* or *blanched Popery*, *Mountigue* proclaimeth with open mouth: his entertianment, teſtifieth, and a great number of the Prelates themſelves profeſſe; who be the fathers and abetters of it. This more plainly appeareth, that in both the laſt Parliaments, it being earneſtly oppoſed by the moſt of the lower houſe and manie of the higher houſe, the Prelacie rather did befreind it (at leaſt under hand) then oppoſe it, which ſince hath manifeſted it ſelfe by the aboundance of Patrons and pleaders for it.

Laſtlie, for the *Familiſts*, they obſerve the ſwelling pride, averice, ſweareing, forſwearing and ſimonie of the Prelats. Alſo how they practiſe and proſper; by which the Familiſts do conceive, that the ſtrict walking in the ordinances is not required in the word.

They turne all the ſcripture to allegories, and ſo they have once *the ſpirit*, & the *perfection of love*, they may do or not doe all things, as the time enjoyne or permitt, and this is their owne brood; wherewith

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some of their filthie tongues upbraid Gods people.

We might say the like of profanesse & Atheisme, witnesse a Bishops cooke, who said all the *noblemens houses that ever he had formerlie lived in, were ranke Puritanes to his Masters house.*

For apostasie, we will say no more but this: how are Papists, Arminians, & all manner of Sectaries increased of late? Yea to our shame be it spoken: professours are growne from heat to lukewarmnes, and from that to key-coldnes.

To shut up this particular, with a touch of that *benumming feare* that runneth through the joyntes, and enervateth the spirits of mẽ, whence is it, but frõ these *Court-like Prelats, & Prelats-Courtis?* of whom we may say with the Psalmists, according to the originall, *They dant with terror sorie man.* Though more be said here (it may be) then the time & treatise can admit; yet lesse a great deale then the thing it selfe requireth. *Psal.* 10. 18. מגוף

Now we com to the 2. Cõmandment both the parts whereof, namelie, the affirmative and negative, the Prelats especiallie, transgresse, and cause to be transgressed, which shall appeare especially, by taking a short view of the sinnes forbidden, & duties commanded, wherein to be breife, *all externall Idolatrie is here forbidden; all Will worship, all rites & ceremonies of mans devising in Gods worship*, and further everie calling of *Ministers* or *Elders* that is not appointed & approved by God.

To

To begin with the laſt firſt (becauſe in the eſtabliſhing of good and lawfull officers conſiſteth the ſupreame and principall good of the Church) The calling of L. Biſhops hath bene ſufficiently demonſtrated to be Antichriſtian, and conſequently condemned by this commandement.

Catalog. Teſt. veritat. Beza.

Hier. ad Evag. in Ier. c. 22. &c.

The learned make mention of three ſorts of Biſhops, the firſt wherof they call *a divine, or chriſtian Biſhop*; becauſe it hath its inſtitution from God, being all one (as the ancient ſhow, at large, and themſelves very well know) with a *Miniſter* or *Elder*. This ordinance of God and practiſe Apoſtolicall continued, as the foreſaid authoritie obſerveth, for the ſpace of 300. yeare and upward.

After this followeth that *Humane Epiſcopacie* (as they term it) wherein the pride of man began to vēt it ſelf in an affected title of *ſuperioritie*, yet without any *overlording power* over their brethren and fellow-Miniſters, as doth plainly appeare by the places and cariages of the ancient Fathers, who looked not ſo loftily upon their *fellow-brethren*, as ſome of our pontificall Parſons doe upon their neighbour Miniſters; yea as great difference there is betwixt them and the preſent Lord Biſhops, as is betweene a *Venetian Duke*, and the great *Duke of Muſcovie*, of which, the former hath but the bare title of *Superioritie*, and is guided and directed by the Senat; and the later doth what he will againſt all Law and reaſon. Had the Fathers (as hath been ſhewed from the

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learned) observed the ensuing evill of this *ambitious title*, they would have hated it. This had the beginning, as the learned affirm from *Silvester* the first, who baptised (as they sey) *Constantine* the Emperour. *Catol. test. verit.*

The last and worst is, that *Antichristian* or *Satanicall Prelacie*, (for so they term it,) having it's rise from *Bonifacius* the 3. in Anno 607. the branches of this root are our Lord Bishops, (as hath been fully shewed,) who by their very callings make the prime and main breach in this commandment, and what blessing can men expect? or why should they intertain such Officers in a function of so high a nature, as countermandeth the commandment of God?

In the next place we come to shew how their devises in Gods worship are just such as their calling, namely, directly against the tenure of this said commandment; For that God (who will & should alone be worshipped) should by all reason onelie prescribe how he will be worshipped; whatsoever worship therefore is not of his prescription, is condemned under the name of *Idolatry*; and so it is indeed, as *Zanchye* & other tell us; *Quod per Idolum*, &c. *By an Idoll in generall* (saith he) *is meant; whatsoever in Religion, is brought in without the Word of God*; Iust with that of a phisitian in *Luthers* time, who (though he had but a glimmering) could see and say so much: *quicquid præter mandatum est, Idolum est; whatsoever is beside the Word in Gods worship, is an Idoll*; Behould now (right Honourable) if it be so, how the Prelats have overlade the worship of God with *will-worship* and Idolatrous rites. *In 1. Thes. 1. 9.* *Paracel. tract. de Cer.*

To begin with the *Service-booke*, whose *Pedigree* we have alreadie drawne, it is not onelie faultie, *but a booke of faults*, as we have partlie shewed, and could more fullie shew if time would give us leave. But that is done abondantly by others. If there were no more but the Popish *frame or forme of it* (as a learned man observed) that were enough to remove it; but both for *matter & manner*, it pleaseth the Papists so well, that he desireth no better if there were enough of it, witnesse the *pacification* of the devonshire Papists in the time of Edward the 6. when as they understood it was no other but the verie Masse booke in English; witnesse also the assertion of *D. Carryer*, a dangerous seducing Papist. *The common prayer-book* (saith he) *and the Catechisme contayned in it, hould no point of Doctrine expreslie cõtrarie to antiquitie; that is* (as he explaineth himself) *the Romish service; onelie it hath not enough in it. And for the Doctrine of predestination, Sacraments, grace, free will, and sinne, &c. the new Catechisme, and Sermons of the puritan-preachers, runne, wholy in these against the cõmon prayerbook and Catechisme therein contayned*, &c. And thereupon he comforteth himself upon hope of supplie of the rest. To this effect speeketh *Bristow* & *Harding*: *If these things be right, why not the rest?* say they.

Mr. Broughton.

Considerat. Pag. 45. Sect. 8. 9.

Motive Prefac. to the Answ.

It shall not be amisse to marke one accurrence in Q. *Elizabeths* time, who being interdicted by the Popes Bull, Secretarie *Walsingham*, tryed a trick *of state Pollicie* to reverse the same. He caused two of the Popes intelligencers at the Popes appointmẽt, to be brought (as it were in secret) into *Engl.* to whom he appointed a *guide*

being

(being a ſtate-intelligencer) who ſhould ſhew them in *Canterbury* & *London*, ſervice ſolemnly *ſong & ſaid* with all their pompe & proceſſion, which order, the Popiſh intelligencers ſeing, & ſo much admireing, they wondered that their Maſter would be ſo unadviſed, as to interdict a Prince or State, whoſe ſervice and Ceremonies ſo *ſymbolized* with his owne. So returning to the Pope, they ſhewed him his over-ſight, affirming that they ſawe no ſervice, Ceremonies, or Church-orders in England, but they might verie well have been performed in Rome, whereupon the *Bull* was preſently called in.

From the book of the Ceremonies, which are the *burthens of the Church; the blemiſh of Gods ordinances, the ſcourge of good Preachers; the brood and hopes of Poperie; the rejoycing of the profane; the greivance of the good, and the verie ſeede of diſſention.* Time will not ſuffer to rip up the rotten *Pedigree*, the *Authors, maintainers, evill ends* & *Peſtiferous effects* of them. Neither is it neceſſarie here to demonſtrate by way of diſpute, the unlawfullneſſe of them; ſince whole volumes are extant againſt them, and everie particular of them, that can never be anſwered; It is enough (as we have ſhewed) that they are directlie againſt the ſecond Commandment, being in verie deede *The threſholds and poſts of Idolaters, ſet up by the threſholds and poſts of God.* Ezech. 43. 8

This is the main ground of all the enormities and deformities in Gods worſhip, that the moſt miniſters do not or dare not teach, and the Prelates with the

superstitiouslie prophane people will not suffer to be taught the *pandect* of the second commandement in the full and due extent; everie one knoweth that is acquainted with the frame of the second commandement, that it condemneth all superstition, and especially superstitious ceremonies in Gods worship, upon this ground, the learned both ancient and moderne have condemned all ceremonies of mans invention in Gods worship both *de jure & de facto*, instance of the former from the *oyle and holy water*,

Catalog. Test. Lib. 2. *Oleum quò inunguntur Episcopi & aqua lustralis cum sient sine Dei mandato idolatrica & superstitiosa sunt*, saith the learned, the oyle wherewith the Bishops are annointed and the holy water, being things without the commandement of God, are idolatrous and superstitious: be not the ceremonies in our *Liturgie* by the same rule and reason *superstitious and idolatrous*? Learned Beza commenting upon that place to the Corinthians *ye are bought with a price be not the servants of men*, from the said commandement condemneth those that presse *superstitious rites upon the consciences of men*: shewing further from the second of the Coloss. vers. 20. That mans corrupt nature is too prone to loose their libertie, and to subject themselves to *superstition*, the verie heathen tell us, *quod superstitio sit error insanus*, *that superstition is a mad errour*, and so it is indeed, for neither sound reason, nor divine authority, can rule it: but for convincing of the iniquity of such superstitious rites. The said authour produceth an argument from that forequoted place of the Coloss

1. cor. 7. 23.

Seneca.

Wherefore if ye be dead with Christ from the rudiments of the world why as though living in the world are ye subjecte to ordinances or *traditions?* Whence he reasoneth thus. *Pugnat inquit Apostolus adversus superstitiosas traditiones argumentando a comparatis.* The Apostle contending against superstitious traditions frameth an argument *à majori* thus, *Cessantibus ipsis ritibus quibus Deus ipse mundum erudivit, quænam impudentia est humanas traditiones inculcare?*

If those rites did ceasse by which God himselfe did instruct the world: it is an impudēt part to presse others in their place. But the former is true. Ergo the later. For the later part of the evidence, namely, *de facto* there is proofe enough.

In those purer times (saith that catalogue of witnesses) *they appoynted not ceremonies, but were content with that pure & simple forme,* namely, *that God had appointed.*

Petrus Pariscensis in his worke called *Verbum abreviatum* relateth, how one Arnulphus an ancient enimie to Antichrist resisted the Pope and his Prelats in the Laterane Counsell, determining to make more new *Ceremonies: potius deteres adimenda, nam onerant christianos &c.* It were a better work (saith he) to take away those that are extant, because they overlade the people of God, to whom the onely word of Christ should be a rule, *nam illud verum* for that is verified (saith he) *That they make the commandements of God of none effect by the traditions of men.* We might bring a cloud of witnesses for this particular, but we will onely alledge it. Baker for a closer in his censure of the English Liturgie. *Cōsentaneum est ut in externis omnibus rebus ut in cultu ministrorum &c.* Pag. 458.

It is fitt and convenient that in all outward things and actions of Gods worship as in Ministeriall garments, we should accommodate ourselves to the simplicitie of Christs appointmẽt & Apostles practise, *imo testari debemus omnibus, nil nobis esse cõmune cum Romanensibus Antichristis.* Yea we should witnes to all men, that we will have no cõmunion with the Relicks of the Romish Antichrist: but our teachers should teach, and we should heare, onely that which Christ hath commanded Math. 10. & Iohn. 10.

To proceed for further satisfactiõ, give us leave (right Honourable) to lay downe those *Bases* or grounds of arguments, which we intreat your Honours to take into consideration, offering ourselves (with all modestie) to maintaine the same against all gainesayers.

1. *The Ceremonies are vvill vvorship.*

2. *They are significant and teaching Ceremonies of mans invention, stated in Gods vvorship.*

3. *They are an addition to the vvord, flatlie against the rule of the vvord.*

4. *They are all mens inventions, & have been filthie Popish Idolls, impossible to be clensed, but must be Idolls still in Gods vvorship.*

5. Being

5. *Being mans invention, they make a conformity betweeen vs & Idolaters in Gods worship.*

6. *They are occasions of evill: appearances of evill.*

In a word: *They are the very strange fire & garments, spotted with the flesh*, by their owne interpretation of these Scripture Phrases: yea by the currant of all interpreters, they cannot, or do not deny, but that by these places are condemned *all devises of men, stated in Gods worship.* *Lev. 10.1. Iude.23.*

But because this tax may seeme too generall, may it please your Honours, to give us leave to deale with the *grand Ceremonie* of the *Crosse*, whose vilenes being discovered, may make us like the worse of all branches of the same roote.

In our proceeding for our better information, we will observe this methode. 1. The place and esteeme of the Crosse among us. 2. The ground of it. 3. The evill effects of it. And 4. the arguments against it.

For the first of these, namely, the place and esteeme. It may be said of us (in some sence) as *Bellarmine* saith of themselves: *Suaves odores etiam Cruci offerimus in Ecclesia*, we offer too manie sweet odors to it, in that it hath any place in worship with us. Now thath it hath a high place and Honourable name in the Lords ordi- *Lib.1 de Eccl.cap.13*

nances

nances, the daylie uſe of it, the *Canon* for the uſe of it, and the teſtimony of our writers verify: The *Canon* calleth it *an Honourable Badge*. *Mr. Hooker* calleth it *a ſacred, or holy ſigne*, attributing great vertue to it, *affirming no meanes to be more powerfull to preſerve a man from deſerved ſhame, & to ſtir up devotion*; the by this ſigning of the *forehead with the ſigne of the Croſſe*. Yea, he citeth *Ciprian*, that the *Croſſe doth purifie the forehead*. But what can ſpeake more emphatically for it then the very words, uſed in Baptiſme, which giveth it the vertue of a Sacrament.

Canon. 30.

De Polit. Lib. 5. *cap.* 65. *Fol.* 160.

The learned *Mr. Parker*, *the Crucifyer of this Croſſe*, proveth it according the *tenor* of the words, not onely to be *ſignificative*, but alſo *effective*. They make it a Sacrament in effect, as the Papiſts make *confirmation*. By Baptiſme they bring the infant into their Church; and by confirmation make it a Souldier of the Church. So we do the ſame with Baptiſme and the Croſſe.

Crux crucis

Part. 1. *Pa.* 33. 91. 129. 160.

Further by making it a ſigne to aſſure the Baptiſed of the *ſtrengthening grace* of the ſpirit againſt the aſſaults of Sathan, eſpecially againſt *ſhame in perſecution*, do they not make it a Sacrament?

2. For the ground of it, though ſome with *Valentinus* have been ſo ſhameleſſe as to cite ſcripture for it, (as Eſa. 49.22. Ier. 4. 6. Ezech. 9. 4. Ephe. 1.13. Apoc. 7.3.) yet the really learned of them dare not. For the Popiſh *Canons* tell us ſo much; *Quæ enim ſcriptura ſaluifera crucis ſignaculo fideles docuit inſigniri?* *What place of the ſaving word hath taught that the faith-*

Gratian. Decret. Part. 1. *Diſt.* 11. *cap.* 15.

full

full should be signed with the signe of the Crosse? If they appeale to the Fathers (as the 30. Canon doth, enjoyning the use of it, as they used it;) surely it is a wonder they blush not, since they know very well that the Fathers have not been fowler in any one particular then in this. As for a taste. *Hierom* will have a man to *guard his forehead with the signe of the Crosse in all his passages.* Neither wanteth he now sundry among us, to defend this absurd opinion. So *Ambrose* calleth the signe of the Crosse *the perfection of things.* *Austine* houldeth nothing in either Sacrament to be rightly done without it. *Mr. Perkins* discourses largely of this. The very trueth is, it had its first beginning from *Valentin* the heretique, as learned *Fulke* collected from *Ireneus*, and so *Epiphanius.*

Epist. ad Demetr. Et ad Eustach.
De Sacram. Lib. 3. cap. 2.
Tract. 118. in Ioh.
Proble. 184
In Annot. in Luk 24.
Lib. 1. c. 1.

Further D. Fulke sheweth, how the Devill did sow the seed of Idolatry by the Crosse in *Valentinus*; *Montanus* nursed it, and got it credit in civill and religious uses. But *Tertullian* was the first of the Orthodox, who writt any thing of it, who was fowly tainted with Montanisme. As for England; it had no crosse at all till Austine the Monke brought in his silver Crosse.

Motiv. 46. Argu. Brist. Pag. 124.
De Coron. Mil. c. 3. 4.
Bed. in Hist. Lib. 1. c. 2.

3. For the evill effects of it. 1. It maketh the most account more of it, then of Baptisme it selfe. 2. Some refuse to be witnesses, unlesse it be used. 3. Some have left the Ministry or Parish, where it hath not been used. 4. Some have been rebaptised, because they were baptised without it.

Park. 1 part. Page 94.

Now we come to the Arguments against it, wherein we desire to be as breif as we can. And first from the ground spoken of.

1. That which had no good beginning, nor ever any good use in Gods worship should not be appointed for a signe of grace.

But the Crosse in Baptisme had no good beginning, nor ever any good use in Gods worship (as hath been shewed:)

Ergo it should not be appointed for a signe of grace in Gods worship.

As the *Minor* of this argument is onely controverted; So we desire the maintainers of the Crosse, to shew us some good beginning or good use of it, if they can.

2. Every signe or *Seale of an evidence*, without the *Counsell of the Lord or Owner*, and every military badge without the appointment of the *grand Commander* is counterfaite.

But the signe of the Crosse in Baptisme, is such a signe or military badge.

Ergo it is counterfaite.

For the *Major*: Reason cleareth it. Neither can that Distinction of a *signe significative* & *exhibitive* make any evasion. For 1. the Distinction hath no ground from the word. 2. They give the Crosse no small part of *exhibition*, witnesse the words. 3. We must not add a signe *significative* or *explicative* in Gods worship (take what termes they will:) for this is *Gods*

presu-

prerogative. This *Proposition* is also proved very learnedly by *D. Fulke*:

That many speake (saith he) *of the Signe of the Crosse, it is true; but they speake besides the booke of God: And therefore their reasons are to be rejected. For men must not compare, or joyne the Crosse with the Kings stamp; for he appointed no such, whereby his servants might be knowne, but onely Baptisme.* Yea *Bellarmine* acknowledgeth as much. *No man* (saith he) *can bring in, or determine any thing in a Law or Common-weale, but he that is the Author of the Law, and head of the Common-weale;* which he instanceth in the legall Ceremonies. But did God (the author of his owne law, and appointer of his owne worship) bring in, or determine this signe? No sure. Which serveth also for proofe of the *Minor*; For they call it the *signe of the Crosse in Baptisme*; they make it a *military badg*; and lastly it wanteth Gods *determination*: and therfore as a counterfaite to be abandoned.

Rejoinder. Artic. 1. Pag. 144.

Nemo potest &c. de Sacr. Lib. 1. Cap. 21.

The third Argument followeth.

3. Every Image or similitude for a religious use is forbidden by the 2. Commandment.

But the signe of the Crosse in Baptisme, is a similitude for religious use.

Ergo, it is forbidden by the second Commandement.

With this Chardge *D. Morton* is so pusled, that he denyeth *any likenes or Image* to be forbidden by the second Commandment, but an *outward resemblance* of

the *Godhead*. Which *divinity* ſo learned, a man would never have vented, but that he was at a ſtand: For as the anſwer is againſt the Latitude of the Commandment, ſo it is againſt the current of the learned. Yea it eſtabliſheth a great part of Popiſh imagerie. For ſundry Papiſts hould it a fooliſh thing to make any images for repreſentation of the Godhead. But to the point. All ſuperſtitious rites or mens intentions are forbidden by the 2. Commandment. Witneſſe *Vrſinus, Calvin, Zanch.*

Bucer. Virel. Fulk Andrews. &c.

Durand. lib. 2. Diſt. 9. Queſt. 2.

Catech. 9. 95. Inſt. Lib. 2. C. 8. Sect. 17.

De Red. lib. 1. cap. 14.

4. That which is mans invention, and hath been an Idoll in Gods worſhip, muſt ſtill be an Idoll in Gods worſhip, and therefore to be aboliſhed.

But the Croſſe in Baptiſme is mans invention, and hath been an Idoll in Gods worſhip.

Ergo it muſt be an Idoll ſtill in Gods worſhip, and by conſequence to be aboliſhed.

We prove the *Major* by induction.

Every Idoll in Heatheniſh worſhip, was ſtill an Idoll in the worſhip of God; As the Alter of Damaſcus. Was not the Idoll of *Baal* (called *the Idoll of Iealouſie* in Gods howſe) an Idoll ſtill?

2. King. 16. Ezech. 8. 3. & 43. 8.

The *Poſts and threſholds of Baall ſett up by Gods threſholds and Poſts*, were ſtill the very ſame. The Idolls among Iacobs family ſhould ſtill have been Idolls in Gods worſhip, though it were true worſhip. And therfore *Iacob* will have them utterly aboliſhed. So groves were things very lawfull (inſtance *Abrahams Gen. 21. 33*) yet becomming Idolatrous (as 2. Kings 17. 10. Ierem. 17. 2. Eſa. 57. 5. Hoſea 4. 13.) they are forbidden

Gen. 35. 2.

Deut.

Deut. 16. 21. And so of all the rest Deut. 7. 5. Yea, things appointed by God for a time, if they become Idolls, or polluted with Idolatrous worship, they must be done away. Witnesse the *Brasen Serpent*, and the name *Baali*. 2. *King.* 18. 4. *Hosea* 2. 16. 17.

Now let our opponents give an instance (besides the matter in hand) as the law of Logick requireth, and we will quit them all the rest.

As for the *Minor*, namely, that *the Crosse is Mans invention, and hath been an Idoll*, we thinke no Protestant will deny. Witnesse their *ascribing of Divine vertue* to it; yea they adore it.

The venerable signe of the Crosse (saith *Swarez*) is worthie to be adored, though *in a transient matter or action*; because the figure and signification is the same, though the matter be divers. *Venerabile signũ crucis in 3. parte Aquin. Tom. 1. Dist. 56. Sect. 3.*

Every *figure or shape of the Crosse, whether permanent or transeunt, is to be adored* (saith *Vasques.*) Yea this *aereall* Crosse, was the very mother of the materiall Crosses, to which they creep, offer incense, pray, adore, and so make it both *mediator* of intercession and redemption, contrary to their owne coyned distinction, as D. *Reynolds* well observeth from the words of their *Breviary*. *De Ador. Lib. 3. disp. 2. cap. 2. quæcunque crucis figura &c.* *De Lib. Apochr. Prolect. 241*

And so much for this Argument.

The common anſwer to ſuch Arguments as this, is from the 30. Canon; Papiſts (ſay they) abuſed it fowly but we uſe it better?

For anſwer. 1. This is not to anſwer, for we have proved, that it is not to be uſed at all. It is a common excuſe of *corrupt practiſe* (ſaith one of their owne) *to uſe meanes abuſed by others in Gods worſhip, to a better end.* *D. Iackſon.* *Yea it is a reſolution too plauſible to wordly wiſdome.*

2. For uſe, is there not in word as much attributed to it by us (if not more) as by the Papiſts? Are not, by the Prelats, the proper Offices of Baptiſme aſcribed to the Croſſe, *as teaching and ſtrengthening?* which be cheife parts of the nature of *a Sacrament*, as Scripture commenters, and the conſent of Churches do teſtify.

Gen. 12. 17 *Exo. 12. 13* *Luc. 22. 19* *Auguſt. de Doctr. Chriſtian. Lib. 3. c. 15.* *Calvin. in Lev. 4. 22. Mart. in 1. K. in 8* *Beza Epiſt. 8. Franc. Flanders.*

To conclude the Argument in a word: The Prelats Croſſe is the ſame *ſpecie, or in figure.* It is the ſame alſo for the eſpeciall ſignification, namely, *to be a ſigne of Chriſt, and the efficacie of his death.* So that (as one ſaith) he retaineth entirely his old Idolls office. It made way (ſaith *Beza*) to that horrible ſin of *hyperdulia.*

The laſt Argument followeth well upon this, namely:

It is the badge of the beaſt, which manifeſt 1. by the Papiſts challenging of it, to be the ſpecial marke and badge of their Idolatrous worſhip; witneſſe *Stapleton, Bellarmine.* An other calleth it the *Character of their glory: The Croſſe* (ſaith one) *is a notable ſigne*

Prompt. Catholic. Pag. 26. 27.

whereby to know a Catholique. How can we hould up hour heads (saith one) for shame of the beasts mark, which our eares heare by them thus extolled? or with what forehead? can we say that the Crosse is not the beasts mark? 2. That it is a mark of the beast, it is cleare from these places of the Revelation Cap. 13. 17. & 14.9. and v. 11. & 15.2.

De Sacra. Lib. 2. ca. 3. Part. 20. Epist. Apologet. Sec. 7. Pag. 54.

Park. pag. 136.

And that first by the exposition of the learned, namely, *D. Willet*, *M. Napier*, *Bullinger*. Yea all our Orthodox writers confesse that our Ceremonies are a part of the mark of the Beast, of which Ceremonies the Crosse is the speciall. As M. Fox, *Io. de Vado*.

In Synops. de Charact. Antich. Pag. 199. Prob. 31. in Revelat. 13.

Dr. Abbot calls all *the priests garments whereby they are distinguished from the rest of the Church a speciall part of the Character of the beast*, and how much more the *Crosse*?

Antichr. Demonstr. cap. 11. 26.

2. As this is the exposition of the learned: so this truth may be from the places demonstrated thus; (to omit other particulars.)

That mark which is put upon men by the second Beast, and is the mark of the number of his name, and is put upon all who use traffick or trade, is the mark of the Beast.

But the Crosse in baptisme is put upon men by the second Beast, it is the mark of the number of his name, and must be upon all that traffique or trade. Rev. 13. 16.

Ergo the Crosse is the mark of the Beast.

The argument is M. Napiers in effect, the last part of whose *medium*, namely, the universalitie of the crosse, is well enough known to all that know anie thing; that all, everie where, at the begining

or

or ending of their meate, sleepe, or affaires, crosse themselves. Of which popish practise our English *Arminius Mountigue* verie well approveth.

The omitting of their crosses incurred no lesse censure then the curse: neither were they permitted without it to keepe house, or exercise any trade, witnes the Bull of Pope Martin. Dr. Willet speaketh expresly to the confirmation of this argument; *The superstitious marks of the Crosse* (saith he) *arise out of the beasts Name* (to wit) *from the number of it thus expressed in the Greek Originall* χξς. Of the same minde is Master Brightman, expounding the meaning of the beastes making *all to receave the marke.*

Rev. 13.16 *This marke* (saith he) *doth conteyne summarily all those wayes, by which* men *are bound to obedience to the beast.*

Now wherein are they more slavishly bound then to the marke of the Crosse?

3. Vpon the same ground (namely, that it is the badge of the beast,) the learned write against it, (and the reformed Churches reject it;) witnesse *Bez a. Sigedimus. Zanchius. D. Fulke. Reynoldes.* Alas than (saith one) what is our sin, who not onely receive the crosse our selves (one of Antichrists markes) but also put it and drawe it as it were with pinsers upon others?

Tract. Theolog. vol. 2. Page 127. Loc. Com. Page 169. De Redempt. Page 648. In rev. page 56. against Sand. of Images, page 602.

4. Wee desire to know, what things in popery be the markes of the beast if these be not?

Wee have been the larger upon this, because it is a maine stumbling blocke to manie, having in readines particular treatises against the rest of the particulars, which shalbe at your honours service. For the present we will conclude with this, that a great Court officer amongst the Hierarchie, hearing the vilenes of the Crosse layd open and proved in dispute, confessed in plaine termes, that it was *a filthy Idoll*, and he wisht it *condemned to hell from whence it came*, But to proceed.

Who giveth life and breath to this and the rest of the Ceremonies? who ushers them into Gods worship? who are the *nursing Fathers and Mothers of them*? who be their *Chirurgious & Phisicians*, with *drugs, salves, & Potions, to daubе, cure, and Palliate* them, where they cannot make a cure? who doe heale and *Cicatrize* these festred wounds of the beast, but the *Prelats & their apprentises*? who daube with this *untẽpered morter*? who maketh warre against the Saincts to keep the *Dragons tayle of a due length*? The Bishops onely and their dependants. In so much that we have more then cause to renew the just complaint of that learned & well disposed K. Freder. of Spaine A°. 1300. *Episcopi ceremonias, & omne id quod ad vanam gloriam celebriter promovent, quantum vero ad Regimen animarum in salutem æternam pestiferi sunt*, &c. As for Ceremonies (saith he) and such things as do serve to the advancing of the vain-glorie of the Prelacie, the Bs. take solem care for the promoteing of these; but of the government of soules, and their eternal salvation, they are the very plagues, &c. In a word, as *No Ceremonie, no Bishop*, so

No B. no Ceremonie. Yea they have brought us to an higher degree of Idolls, namely, the Masse in publique: which who would have thought? beside as manie private Masses as the Papists will.

The keeping in of that strange fire, hath made good Gods threatenings upon us, *because Ephraim hath made manie Altars to sin, Altars shall be vnto him to sin*, as if the Spirit should say: Since he will have Idolls, he shall not want enough of them. Hos. 8. 11.

Againe, no man knoweth how farre this leprosie may spread: for Papists servants make great braggs, and offer monie out to that day, when publique Masses shall be done in their Masters chappels.

Those Idolls in Gods worship beget and maintaine other Idolls, as appeareth plainly from that place forequoted, and also from too much wofull experience. How doe our monstrously *metamorphosed* women maintaine the Idoll of their strange and abhominable *apparrell*, but from the Minister his *anticke attiring* of himself in the cast apparel of the *whoore*? Yea how do usurers, swearers, and others maintaine their monstrous sinnes, but by pressing on the reprovers of them, those *Ceremonies*, which once being obeyed, they make a mook of the word?

Further, they doe not onely doe, and maintaine these things, but also they presse the practise of them upon the subjects, and that often maugre their consciences,

and

and that by threatning, punishing of their purse & imprisonment. Moreover they force the Ministers and young Schollers to subscribe to the aforesaid 5. Books, two of which, scarce one amongst manie have seene. The matter of their subscription, as hath been said before, is this, *That nothing contained in the said Books, is contrarie to the word of God.* Whence it must follow, that Ceremonies and other things in question, must *be warranted by the word.* For as they cannot denie *that whatsoever is beside the word, is against the word*: so whatsoever (especially in Gods worship) is not contrary to the word, is warranted by the word. By which deduction the pressours of these things and subscribers to hem, put them upon the *second Commandment*, for by it, they must either stand or fall. Now thus to put upon God the thing, that he *never commanded, nor ever came into his heart to command*, as himself speaketh, how high a sin it is, and how neare to *blasphemie*, we leave it to be judged. Ier. 7. 31.

Moreover, whereas all outward means of Gods worship by th'Affirmative of this commandment are established, and the due performance thereof required, the Prelats persecute and thrust out the faithfull Ministers, which be the *Messengers of the Word, the Ambassadours of God, the Breakers of the bread of life*; and with idle and *Idoll sheapheards* (the slayers of the people) they fill up their places: how manie such they thrust in and keep in, we cannot number.

They are Fathers & Favourers of the soul-murthering sinnes of *Non-residencie* & *pluralitie*, condemned

by all the Laws that can be named: Neither can theſe conſiſt with the office of a Paſtor.

We will give but a touch, becauſe we have a whole treatiſe againſt thoſe ſinnes, which your Honours may command.

Never Papiſt ſo ſhameleſſe, as to plead or write for theſe ſinnes (ſo farr as we know) yet ſome among us are not aſhamed to doe both. But this is no better then to plead and write for *blood-guiltineſſe*, and to warrant it by a law. The maine *non-reſidents* be their *Lords & Maſters*, by reaſon whereof they become Patrons, to impropriate patrons, whom they have taught to ſin, & maintayne ſin by preſident.

Another ſin againſt the Ordinances, is the Iuſtlinge out of the reading of the word of God, to the number of 196 chapters, or there about, yea & ſome whole Books of Scripture: in place whereof 134. chapters of the Apocrypha are thruſt in, as of more uſe, edification and eſteeme with them; witneſſe, their making of Scripture, to give place to the Apocrypha, upon a *ſpecial feaſt*, though it fall on the *Lords day*. And this is done, or to be done by the *Calender* 20. ſeveral times in the year.

Yet more ſinne againſt the Ordinances: to paſſe by their Lenton ſuperſtitious faſt, *with the expectation of Popiſh Diſcipline* in that particular, they keep out and hinder true faſting indeed, to the ſhame of this *Nation*, & the halling on of inevitable deſtructiõ upõ our heads witnes that of Iſaie: *In that day I called for weeping, &c.*

but behold, &c. Surely that iniquitie shall not be purged from you till you dye, saith the Lord of hoasts: this speech may make our eares tingle and hearts tremble. Isay. 22. 13 14.

If a Fast at length be appointed, the Prelats will be sure to watch for spoyling of the pot with one *Coloquintida* or other of their owne invention. Wherfore we beseech your Honours, as you tender Gods Honour, and desire his presence to your proceedings, looke to your Fasts, that *death be not in the pot*; that in stead of pacifying of an *angrie God*, ye provoke him not more. For it is not more naturall for Prelats to eat & drink, then from their hearts to hate *a Fast indeed, to the Lord.*

Manie reasons we might give, but we desire this one to be thought on. If this dutie were kept up, and set on foote upon all the right Limmes, & duely plyed *modo & forma*, upon every just motive, they know it would finde them out to be *nostri fundi calamitas*, *the very bane of our being*: yea this would blow them up, and all our sinnes & enimies with them. In this their hatred and feare of the duetie appeareth: *If anie gather themselves together* (as the Lord commandeth) to stay (if it be possible) the comming forth of the decree, they are watched with *Argus eyes*, and dragged along by *Briarius* his hands, as it were in despitefull opposition to God and his service, against the Laws of the Land, against the Crowne & Dignitie of the King, against the temporall and eternall good of the State.

Yet this is not all, but if Gods people in their families upon the Lords day fall to chew the cud, by the repetition of a Sermon, helping ſome neighbours that have not ſuch meanes; they are without regard of the day, Gods ordinance, or God himſelf, halled or hurried before a Prelate; ſome are kept in purſuivants hands, ſome bound over at no leſſe coſt then vj^{s}. or a noble a peece, ſome having ſcarſe ſo much more in the world, *O tempora! O mores!*

To ſhut up the further proſecution of the breaches of this precept; *Where is the key of Diſcipline?*

As *Diſcipline*, is the *ſoule* of warre; the ſpirit of Policie: ſo it is the *Scepter* of *Chriſt*, ſwaying his owne houſe, according to his hearts deſire.

And as a body without a *ſoule*; a Camp or State without *Policie* are either dead carkaſſes, or bodies ſo benummed, that they either do nothing, or that which is worſe then nothing: ſo a Church without Diſcipline, is a *Lethargicall*, or *Apoplecticall* body, wanting that *animal ſpirit*, which ſhould open and expell the droſſie vapors of *ſin*, and organiſe the ſaid body.

Diſcipline is the cheife commander in the Camp-Royall of God. It driveth the nayle into the temples of *Rebellion* it ſelf. This is the onely beſt *phyſitian*, for the purging out of *peccant* and pertinacious humours, the onely Chirurgian for wounds and feſtered ſores; and an exquiſite bone-ſetter for fractures or luxations. This is Chriſts owne Key, that ſhutteth out enimies & entertaineth freinds; In a word, it is the beſt guarde & forte; muniment & munition; Notwithſtanding of all

this

this excellencie, as the *Synagoge* of Rome, and all the Limbs of that confused *Babell*, like nothing worse then the Discipline of Christs camp, so the moist of our nation may say with sorrow and greise in hearte, as the Disciples said to Paul of the Holie Ghost: *We have not so much as heard whether there be a Holie Ghost*: so all this time we have scarcely heard whether there be any such thing as *Discipline*. And is not this grosse affected ignorance, yea a fearfull judgment inflicted on us? For as sure as Christ hath a house, so sure he hath *keyes* to that house, and that no moe, no fewer, nor other, then he hath appointed. *Acts.19.2.*

These, men may not chop, change, or counterfaite at their pleasure (except they will turne *Pickelocks*.) Christs *keyes* are delivered in the word, namely, the *power and use of the word and Discipline*, guiding and guarding all other ordinances, the use and authoritie whereof, is also by practise manifested in the same. So that Discipline or Church-government is a maine Key of the Kingdome of Heaven. Can anie man think that Christ would leave his house destitute of some forme of governm^t. (*being faithfull in all his house as Moses*) *was?* or that anie better forme of government could be devised by man? (for every change should be to the better) yet the Prelats and their Champions beare the people in hand, *that there is no certaine, unchangeable, compleate forme of Policie or government of Christs Church to be found in the Scriptures*: which is flat against Scripture, practise, and reason, as hath been fully proved in a work unanswerable: for they may as well say, that Christ hath no howse; as to affirme it to be *Mat.16.19 & 18.16. Ioh.20.23. & 21.17.* *Heb.3.2.* *Hook. Bilson de gubern. Pag.167. B.Whitg. Answ. to the abstract. pag.58.*

be changable which cannot be to the better, therefore not at all. It is true the prelates (enimies to Christs government) speake contumeliously of discipline, calling it *a fancy, or novelty, a meere humane devise*, and they would beare the world in hand that *Calvin was the first authour of it*, as D. Downham, B. Bilson, Saravia, & B. King: but they doe just in this, as the Papists doe with our religion, who will haue Luther to be the authour of it. In this the Prelates opinion and practise, is much like that of the Lacedemonians, defended by Plato, namely *to haue no walls about their Cities, but the citizens valour*: but as their unsound opinion, and Plato his defence are refuted by Aristotle, *as very presumptuous, dangerous and bloodily to a common weale*; so the want of the walls of discipline, layeth a Church open to all manner of mischiefe, and danger, both from forrein and domestick foes: but in this they differ from the Lacedemonians; they stood upon the worth and valour of theis citizens; but the Prelates doe not onely *unmanile* the walls, but also cashiere the verie best forces, as though they meant to destroy and raze the foundation of the *Citie of God*.

Lib. 7. de Opt. Rep.

The utilitie and necessity of diciplin cannot enough be expressed. It is a speciall note of the *Church*, though not constituting a Church, yet flowing properly from the essence of a Church. It is most necessarie for the *externall subsistance*, or well being of the Church: It is also a verie necessarie meanes for the obteining of the greatest good of the Church.

They

They themselves confesse that some forme of government is necessarie (as B. Whitgift, Bancroft, Bilson, Downham) for they hold it as *Keckerman* speaketh *a Cyclopicall*, or confused multitude *'αδυς 'αδν 'αδν& ἀκρς*, *where none governe and none obey.* what government is then like to the government of Christ?

This is the guard that keepeth out errours of doctrine, and corruptions of manners; this is the sithe that cutteth downe sin, this maketh the tallest rebell in sin to stoope: this strengtheneth the hands and comforteth the hearts of Gods people; this maketh a sweete harmonie and concinne order in the Church and common wealth, as appeareth by that cõmon-weal of Geneva formerly instanced, admired by all nations that looke vpon it with a single eie. By the contrary, where this is altogether wanting, or a bare empty *cask* or mere shew and shadow of it remaineth, there is nothing but the *Chaos* of cõfusiõ, or (to speak with the spirit) there is nothing but *wretchednes*, that is, *Ignorãce of our owu miserie, beggarlines, blindnes & nakednes.* But we will not know it, nay our Prelates will not haue us to know it: This *golden sceptre* they cannot endure, for it crosseth the *Popes leaden scepter*, by which they rule all and dominiere over all, we meane *Antichristian discipline*, which the greatest Champious of Rome both highly commend, and in it exceedingly insult over the Puritans (as they call them) & all the reformed Churches. witnesse *Stapleton* & *Scultingius*: *This forty yeares* (say they) *the English Bishops haue retained the Discipline of the Catholiques, maugre the Puritans hearts.*

Rev. 3. 17.

Triplicat. Arti White. cap. 19. Hierarch. Anachryſ. Lib. 2. Page 45.

What impietie, injuſtice and tyrannie is this, to waſt the vineyard of the Lord to ſilence, ſuſpend, depoſe & impriſon the keepers and dreſſers of the ſame? to break downe the walles and the hedges of it? to reare up an Antichriſtian Fort in it, and to plant Popiſh Cannons upon it?

Is this to defend Sion? or is it not to mixe the Engliſh Sea with fire, to conſume Sion? Is this *to make glad the hearts, and to ſtrengthen the weak-knees of Gods people*? Or is it not rather to fill the boſomes of the *Philiſtims* with triumphant joye? and to fill with ſhame (ſo farre as they can) the faces of all reformed Churches? *Revel.* 3. 2.

By this all men may know, whoſe ſervants theſe *Great Lords* be.

Before we ſhut up the diſcourſe of the ſinning againſt this commandment, it ſhall not be amiſſe to lay the finger upon an old ſore of theirs, newly feſtered, namelie; the barring the printing of all books from the preſſe, which might inlighten the people with love of the truth of Chriſts government, and the puritie of his ordinances, and might make them hate their Antichriſtian calling and impure deviſes in Gods worſhip.

In this they deale with us, as the Rectors of the Ieſuites do in their Societies, who ſtraitlie interdict both young and old the reading or having of Proteſtant Books, which made their convert *Spalato* to ſay, or rather to diſſemble, that this was the prime and princi-

pall cauſe of his ſuſpecting of the Popiſh religion. *Conſil. profes.*

The Prelats doe not onely oppoſe ſuch Books, as oppoſe their *tyrannie* and *trumperie*, interdicting and menacing people from the reading of them, but they alſo impriſon, baniſh, yea and kill the Authors of them.

If any thing by God his good hand paſſe the preſſe, either at home or abroad, which croſſeth their tenour, or ſpeaketh home for the tenour of Chriſt, it muſt either go through *purgatory*, or through the *fire*, ſuch is their expurgatory tryall. Inſtance D. Whittakers worke, otherwiſe publiſhed after his death than in his life. Alſo Mr. Sprints Caſſander, Spalato his ſumme of his 9. Booke, concerning Miniſters maintenance. Not to be tedious, be pleaſed to view Bucanus his inſtitutions, tranſlated into Engliſh, and printed in London Anno 1616. the yeare after that they were printed in *Geneva*, in this they make him ſpeake, (not through the fault of the tranſlater,) but by a coyning and clipping authoritie, the things he never ſpake indeed.

They invert the order, they take away both queſtions and anſwers, they turne affirmatives into negatives, and negatives into affirmatives, a number of inſtances we can give, but let a taſte ſuffice. The queſtion of the marriage of the innocent partie divorſed, is quite left out. *De conjugo queſt.* 13.

So a great part of the queſtion of the orders of Miniſters, queſt. 25. Alſo the queſtion of the *ſigne of the*

Crosse in Baptisme, *quest. de Baptis. quest.* 19. and many others. What the leaving out of the most part of the answer to the question of *Naboths* denying *Ahab* his vineyard meaneth, we leave it to your Honours judgment: but now they are growen to a further height, for as they would never suffer the wall of discipline to be built, so now they are like to ruine the citie of *the Word* it self, by reserving of the presses, for the setting forth, and trimming up their owne projects and Arminianisme, the verie *gatehouse of Poperie*, but as for *counterpleas* or *preservatives* against such poisonable drugges, they will suffer none to passe, yea though there be no matter of controversie, yet it is controversie to them if it be the *trueth*. Quest. 75.

And so much for this Commandment, against which we desire your Honours to observe, what a world of sinnes arise from the Prelacie.

As for the third Commandment; to passe by their owne ordinary oaths (which they account but pettie ones) and also the bloody oaths of their swaggering servants and the roaring speeches of their, *Iouiall Chaplins*; being a wondrous evill president to all about them; how doth their prophane cariage, the ruffian-like revelling behaviour of their Chaplins (mocking of Ministers reproving swearing, & others sinnes) set an edge upon the sinne of *swearing*, when swearers know how such reprovers shall be dealth with?

Againe, how is the name of God prophaned by that illegall extorted oath *ex officio*? by the *battologies* and

vaine-

tautologies, lenton curſes, and adjurations of the ſervice-booke and Letanie? beſides the fearfull roaring, racking, and torturing of the word in their Cathedrall Churches?

To the 4. Commandment, (beſides their exemplarie prophaning of the Lords day, by themſelves and families) it is a lamentable caſe to heare & ſee how in their Commẽcements by Schoole diſputes, in their Sermons and Diſcourſes, the moralitie of the Sabbath is brought in queſtion, and to the great diſhonour of God, and greife of his people, they maintaine the *Non-moralitie of it.* And not onely ſo, but they oppoſe themſelves to the reformation and keeping of it; witneſſe their hand againſt the Magiſtracie of the Citie of London in that buſines. And for that *flying Rooke of toleration, for prophaning of the Sabbath*, the deſire of the monſtrouſly prophane, and the procurement of ſome Prelate, concurred to the begetting of it, and bringing it to be authoriſed.

Laſtly, they take off the leaders of Gods families in the ſanctifying of the Sabbath. And ſo much (as breifly as we could) for the ſinnes of the firſt table, takeing footing and butting upon the Prelats.

Now to come to the ſinnes of the ſecond Table: Firſt, they ſinne with a high hand againſt the K. Majeſt. & that firſt in reſpect of his *ſoules good*; they ſpeak evill to him of the trueth of God, and of the ſervants of the trueth, whereby a Kings heart may be let looſe from the feare of his God, & givẽ over to ſupine negligence, deluding pleaſures, & an evill conceite of the pretious truth, & of his beſt & lovingſt frends & ſubjects. Iuſt ac-

that speech of the Prophet: *They make the King glad* Hos.7.3. *with their wickednes, and the Princes with their lyes.* Of which place the foregoing words explane the meaning (according to the scope of the Spirit, and the current of Interpreters,) namelie, by their corrupt lives & false suggestions, they corrupt the King, forestalling his judgment against the *good*, and *goodnes*.

Peccata Prælatorum. Steph. in locum. Hence one well observeth, *that the sinnes of Prelats corrupting Princes, hindereth the good of the subjects.* So that we force not the text.

For the further proofe of this, with what false suggestions did the Prelats abuse their ingenuous & royall Queene Elizabeth against the true Offices and Officers of the *Court of Heaven upon Earth*?

How was the late King pressed as a cart under sheaves, to *blanch* and abandon the ordinances; to disgrace and discountenance his Chariots and Horsemen, in which lay more strength then in all his Counsels & forces? How was he pressed to the putting downe of lectures.

To give an instance of these evill Offices, we have heard that the King upon occasion given, inquired of the Venetian extraordinarie *Ambassadours*, what meanes the people in their territories and other Isles of Italie had for their soules; They made answer to this effect, that their leiturgie and Booke of Homelies (proportioned in number to the Sabbaths of the yeare) were read in their Churches. Alas! (said the King) that is poore stuffe. To the which a Prelate (being by) replyed: *That it should be better for his Majesties*

State, and the State of his Kingdomes, if there were no Homilies, and lesse preaching: For there was more love (said he) among subjects themselves, more loyaltie to their Prince, more prosperitie to the State, *when it was so, then since the time that nothing would serve but preaching.* At which speech the King looked hard upon him, and said no more.

If the learned Iudges, and learned Counsellers at law, and all understanding Statesmen doe hould and professe it a principle of State, that *Suggestours & Instigatours* of a King, to cutt the coards of his owne lawes, are worthie of condigne punishment in the highest degree; what are these men worthie that incite the King to neglect or reject the *Commandments of his God*? To that purpose another of them, as we are informed, told the same King: *That all the Church should never be at rest, till such two worthie Ministers* (whose names we spare) *were hanged up, one in the South, another in the North.*

Secondly, they are against the Honour of the King. For as it was a staine to the good Kings of *Iuda* (notwithstanding all their carefull reformation and maintenance of true religion,) that they tooke not away the high places (instance *Amazia* & *Iehoshaphat*) which high places *Hezechia* & *Iosia* removed, to the great Honour of their names; so these men wonderfully eclipse (if not deface) the Honour of our Soveraigne, not onely in stateing the *Iudaï of Damascus*, that is their owne or Popish Ceremonies, with

1. *King.* 22 43.
2. *King.* 14. 4 18. 14. 23. 25.

with the Altar of Gods ordinances, but in suffering *Baal-peor*, to shew his face openly; which must of necessitie make the wrath of God break in upon us.

Prov. 25. 2. *It is the Kings Honour*, (saith Salomon) *to search out a matter from the bottom* (as the word signifieth) which is to be understood in things concerning Gods glorie, his owne Honour, and the good of the State: but they vaile our Soveraigne in the first of these; which indeed should be the *perspective* to the rest, to bring them home in their due *quantities*; how then should his honour truely flourish?

Thirdly, they transgresse highly against his Royall Crowne and Dignitie (as hath beene shewed) in the maintenance of forraigne jurisdiction.

Fourthly, they are against his prerogative Royall, not onely maintaining their calling to be *jure divino*, but also in keeping Courts in their owne name.

Fiftly, they weaken the strength of the Kings state: For as the hovering of the Israelites mindes after Sauls house, weakned the pillars of the house of *David* (though annointed and established by the Lord) so the hovering of our *English Romanists*, after Romes *Primacie*, doth distract & *enervate* dangerously the strength of his Majesties state. And who be the main poles of the tent of their hope, but the *Prelacie*? encouraging them further by suppressing and disgracing Romes cheifest adversaries under the name of the *Puritans*.

So that which is the weakening of his freinds; is the strengthening of his foes. And that thus they doe, let their Canons, Advertisements, visitation Articles, their open clamours and calumnies from pulpits (comparing them with Iesuits,) and lastly, their dayly proceeding against them in their Courts beare witnesse.

Sixtly, they devour the Kings wealth, for as the wealth of the subject, is the wealth of the King, so the impoverishing and spoyling of the subject, is the impoverishing and spoyling of the King. For exacting from the subject: let first a *Quare* be made, whether they rake not out of the Ministers *vijs & modis computandis an* 100000 *per Annum.*

And almuch more out of the peoples purses for visitation fees, pleas, and jangling matters, besides the great summes they raise for probats of wills; what a rable of Officers, as Chancellours, Commissaries, Archdeacons, and others, keepe they for the emptying of the peoples purses, and filling of the land full of all manner of sinne, as swearing, drunkennes, whoredome, pride, Idlenesse, &c. witnesse their filthie and rotten speeches, in disgrace of Gods people, which we loathe to name, as also their patronising of sinne, and plaguing of Professours in their Courts; what a numberlesse number of *Mothes*, drones, and *Caterpillers*, they keepe in their Cathedrall and Collegiate Churches, we are not able to expresse. Some have summed them up to the number of 22000. or there about, what a huge deal of meanes will so many *Sharks* devoure.

7. And lastlie, they are against the safetie of his Majesties person, maintaining the hopes of Popish traytors, who upon all occasions are readie to attempt, and commit treason against him and the State, witnesse the manie plotts and deepe treasons, contrived against our Kings and State this 68 yeares. As they sin against the King, so they sinne against all his subjects. As first against his Ministers, from whom and whose families against the Laws of God and the land they have taken both *livelihood* and *life*; for some have finished their lives in prison, and some at this day being poore and aged, have much adoe to gett bread to eat, but worse then all this, they stoppe their Ministrie, which is dearer to them then life and libertie. How bitterlie and baselie have they abused them in their Courts and palaces, what numbers have they at several times silenced?

It is extant in record that in anno 1604. about 300 Ministers were questioned, for not subscribing and conforming, of which number about 80. were deprived of their livings, about 133. not suffered to preach, and about 94. under admonition. All which cruelties are done upon them and theirs, for not subscribing to a booke, whereunto to subscribe, is flat against the law, as hath been discovered.

But in verie deed their *quarrell* is against the preaching of the Gospell, which cannot stand (as we have shewed) with the standing of the *Hierarchie*. For it is cleare both against the statute, and the late King's minde in his Conference at Hampton Court, that

men once admitted, should be ejected or cast out for not-subscribing. Citing that of the Poet:

Turpius ejicitur quam non admittitur hospes.

2. They sin exceedinglie against the good estate and sanctimonie of the Kings *household government*, whereof the Ministers ordinarilie are men of their moulding, looking more for preferment then caring for the soules; they feede them with some froathie Stuffe (as noble Prince Henrie well observed) whereby not onelie much looseues, but also perplexitie (for want of means) assault them. For as profuse giving exhausteth the fountaine; so except the fountaine of Princelie liberalitie be ever sending some refreshing streams, to moisten the drineſſe of their hott liverd servants, they fall quicklie either unto a consumption; or else into a dropsie of indirect courses, which cannot but reflect upon their King and Mr. Now since his Majestie by reason of his maine imployments, cannot helpe them as he would (out of his owne meanes) with some of the Prelats needlesse & hurtfull abound-dance, he may supplie his servants wants, and doe much good with the rest.

But to go on, they sinne also against all his Majesties subjects;

And that first in tyrannising over their soules and bodies, in the courses of their unjust Courts. Which (as a noble man observeth) are *opposite to all the Courts of the Kingdome*, *by reason of the exercise of*

sole authoritie. The Bishop citeth alone, accuseth alone, censureth and excommunicateth alone; But (saith he) *Kings and Monarches have their Counsells. All temporall Courts have more wherein their authoritie doth rest; as the high Court of Parliament, Kings Bench, common Pleas, Chancery, Starchamber, and all the rest. And so it is in forraigne Kingdomes, Witnesse the Parliaments in France. But the Prelate doth all himself, and that in matters of higher nature then the highest temporall affaires: which is a thing* (saith he) *past all example, and for which they can render no reason.* That Popish tyranny indeed whereby they *exalt themselves above all that is called God*, is the very ground of it, and best reason they can render.

Out of their presumption, they dare crosse by their Courts, the highest Court of the Kingdome; namely the Parliament; for which sawsy courses, our Kings have secluded them the Court of Parliament. Instance *Edward the first*, who called a Parliament of his Nobilitie and commons, secluding the Clergie both from Parliament and protection. Anno 1295

2. They sinne against the subjects, in bereaving them of their faithful sheepheards; in removing the *Dogges* that should keepe, & the watchmen that should watch the *Flockes*: so they are left *a prey to the Wolves & Foxes*, of which losse, implying danger; if the people were sensible, they would make more adoe then *Micah* made for his *Idolatrous Levite*.

But they are now as men forgotten, and their cause is so litle in request, that all the Ministers allmost give way, *yet with bowing downe betweene two burthens*; what

a preſſure of ſervitude they put upon honeſt and faithfull Miniſters; their ſilent ſorrowes and abrupt complaints (for ſervice put upon them fore againſt their hearts) doe teſtify. As for ſuch in the Miniſtrie as are their devoted ſervants; they *rejoyce in the fleſh*, by making the peoples burthens heavier.

The Prelats ſett ſome as the *Egyptian taſke-Maſters* over the people, to ſee them doe their worke, wherein if the people faile, never ſo litle, with the *Taſkemaſters they are puniſhed*. Our Miniſters are uſed as the Romans uſed the *Veſtall Virgins*; they are beaten if they keepe not in the *Romiſh holy fire*.

As for the peoples *Zeale, ſinceritie, holines, and labour of love*.

The ſmoke out of the bottomleſſe pitt hath blaſted them exceedinglie: For as the ſtrict keeping of the firſt table, bindeth on the dueties of the ſecond table, ſo remiſſenes or mixture in the firſt; maketh us looſe in the dueties of the ſecond. And if they yeild not to all, or be ſomewhat more ſtrict in life and dueties, what a hurrying to their Courts, what a poleing of their purſes, and what a poudering with their execrations, doe they keepe againſt them? which according to the Scripturs, Councells, and Fathers ſhould onely be inflicted for *Criminall cauſes*. As the Apoſtle ſpeaketh concerning an hereticke: *After once or twice admonition, reject him*: *Ob Criminales tantum cauſas & valde graves*; For great and waightie, *yea hainous offences* (ſaith the Counſell) *they ſhall be onelie excommunicate*. *Tit.* 3. 10. *Concil. Aug. cap.* 23.

They abuſe alſo egregiouſlie the writt *de excommunicato capiendo*; which ſhould runne onelie upon criminall cauſes, as *hereſie, denying to com at church, incontinencie, uſurie, ſimonie, perjurie, Idolatrie.* But for any of thoſe, they neither cite nor cenſure Gods people (becauſe they have no grounds) and therefore they are not liable to this writt. Yet what caſe Gods people are in, by reaſon of this unjuſt proceeding, it is not unknowne to your honours.

To make up the full cup of affliction; by warrants and commitments from the *high commiſſion*, people be caſt into a blacke melancholike *Golgatha* or filthie priſon, erected in the midle of the Citie, *againſt the libertie of the ſame.* This is like the *Lions denne*, out of which verie few are delivered with their lives, except it be upon verie ill termes; witneſſe the yet *Crying blood of two honeſt men*, within or about theſe three yeares, and a third had his deadlie wound, beſides the death of others in the other priſons. Inſtance theſe two worthie and famous men, ſacrificed to the priſon of the gatehouſe, together with ſundry worthies of the Scottiſh natiõ, whoſe blood by their means was dryed up, and drayned out in the priſon.

This cruell courſe is abſolutlie againſt his Majeſties laws, and the Priviledge of a ſubject: For the ſtatute for the Prelates impriſoning and lawleſſe oath, tooke place in the height of Poperie, as hath been ſhewed in the time of Henrie the 4. whereto the commons (as it is witneſſed) never conſented.

For

For the further discovery of the evill of the Prelats prisons, and their imprisoning, give us leave to commend to your view from the learned, the unhappie (yea hellish) beginning of it, when the *Mysterie of Iniquitie* was drawen to a head; then began the scarlet whore to put out the black flag of imprisonment against the people of God, that would not receive the *Mark* of the *Beast*; witnesse the collections of the learned. *Eugenius primus post vacationem Romanæ sedis, &c.* *Eugenius the 1. after the vacancie of the Sea of Rome, for the space of 4. monthes, was made Pope, who not regarding Ecclesiasticall affairs, or the furtherance of the Gospell, gave in charge about the yeare of our Lord 650, that Bishops should have their prisons bercaving (say they) the Magistrate of the sword, not for the punishing of Idolaters, adulterers, &c. of which there were great abundance, but to punish and pine Hereticks (as they called them) who would not bear and adore the throne of the Beast.* Carolog. tert. secul. Page 656 Fox.

Mag. Cent. 2. p. Eccl. 4. c. 2. Eccl. 3. c. 3.

Gregorie the first (saith the Author) *bath left a written testimonie, what the judgment of the ancient Canons is, of such Bishops as will have need of fetters for their prisons, their fatherhood should know* (saith he) *that they should be Pastores non percussores, feeders not strikers,* nova predicatio quæ verbecibus exigit fidem. *It is a new kinde of teaching, to teach men beleeve with blowes: but Eugenius & his Successors* (saith the Author) *scorned and contemned this dirvinitie.*

Tit. Nativ. Bp. p. 52. 53. Eccl. 3. 17. Cap 6.

Have not our Prelats cunned their Fathers lectures prettie well? Yes sure, for who feel the smart of their prisons? not the Idolater or vile person, yea not the professed Athist, the canker fretting Arminian, or state-betray

betraying Iesuite, for with all of these they are haile fellow well mette; But the *grand transgressours* the puritans shall be sure of the veryest dog-hole in all the Bishops denne, though the Iesuites had wont to haue the rougher words, with these their prisons they so terrifie Gods people, that they often say & sweare, and doe they know not what. These are their *Herculean* arguments wherewith they conclude all in *Bocardo*, that dare deny the dung of their *Augean stable* to be good gould for the altar of God: but the law is cleare, we neede not informe your Honours that none should be imprisoned, *nisi per legale judicium parium, aut per legem terræ*. That is, *Vpon a juditious processe, by a legall tryall, or by the law of the land*. Neither doth that act, from whence they would ground their commission, give any power, but rather a restraint to their imprisoning and fyneing, for if it did, it should crosse the law of the land: yea the power of the Commission, so expounded, crosseth the statute it selfe, as by judicious lawyers hath been learnedly observed. Besides, there is a statute flatly against it.

2. Henr. 4. Chap. 15. Fox.

Magna Cart. c. 29. Edw. 4. c. 2. Edw. 3. c. 3.

Fitz. nature. Br. p. 51. 52 Edw. 3. 15. Cap. 6.

Further if they had such power, to what use serveth that writte *de Excommunicato capiendo*? So that it is more than evident, their fyning and imprisoning, are altogether against the lawes of the land, the tenour of the power by which they hold, and the course of their owne proceedings.

4. They sin highly against the Nobility & gentrie, for besides their sining against their soules, in keeping out a powerfull ministrie, they intrude vpon secular offices due to the nobility and gentry, and that against the law of God, the nature of callings, the Cannon law, and the law of nations.

Hubert was *Archb. of Cant. Lord Chancellour of Eng.* and Lord cheife justice all at once. Instances there be too manie, and that of our owne times; contrarie to the Act of the Counsell at Oxford, holden by Steven Langton; *ne clerici jurisdictiones exerceant secvlares*; that is: *no Clergie men should exercise anie temporall function.*

Math. Parisiensis maketh mention of the Popes injunction here in England, to take the great seale from a Bishop, being Lord-keeper for the time.

It is observed by one, *that it never went well with that State, where the Clergie hath borne Temporall Offices, or where they are Counsellours of State.*

It is a disgracefull affront to the Nobility, judges & gentry, as though they were not worthy or fitt for the places. The like may be said of Ministers, being Iustices of peace.

That this their temporall jurisdiction is opposite to the law of God, it is manifest from these words: *The Kings of the gentiles exercise Lordship over them,* &c. *but ye shall not doe so.* Luke 22.25.26. Math. 20.25. by the which places the Prelacy is so confounded, that they fall in with the *Rhemists*, by wrangling to wrest the

meaning of the Spirit. The places (say the *Prelats* and *Rhemists*) forbid *Tyrannous Lordship and Government, but not a just and upright government.*

In which cavill your Honours may justly wonder that men will be so shameless. For first we must consider, that our Saviour answereth his Disciples to *their question*, according to their *desire*. Now could they be so impudent, as to desire to play the *Tyrants*? No sure. It is *Tyranny* so to expound the place. But their desire was of a lawfull preheminence *in idoneo subjecto*, in a subject capable of it, and tells them plainly, they must have no such Office.

It is most true (as it is noted) that he barreth in his answer, all *ambitious Prelacy*, being the greatest tyranny: which the Disciples desired not, but further he denyes to them all temporall preheminence *lawfull* in it *selfe*, but not for *them*, as he cleareth by the instance of the Dominion of wordly rulers; and the more to diswade them from it, he presseth his owne example, Luke 22. 27. And thus he answers the question. All Orthodox expositors both ancient and moderne accord in this trueth.

Indicitur ministratio, interdicitur dominatio: Bernard. de Consid. Lib. 2. The Ministry commanded, but Dominion forbidden.

We should be free (saith Hierome) *from secular affaires*, that we may please Christ, *It is not for a minister* (saith Ambrose) *to have two Offices. Father Latimer asketh the Prelats, if it were their offices to be Courting it*, Sermon 5. to Edw. 6. In 1. Cor. 6. 4. *Non utrumq; gladium Petri*, saith

saith Beza, *he gave not both the swords to Peter or any other Apostle*, In annot. 1. Cor. 6. Bellarmine the Cardinall is expresly for this trueth, commenting on our Saviours words Luke 12. 14. *Who made me a judge*, &c. *Admonet Episcopum ut nec index litium, nec arbiter facultatum sit*, he warneth a Bishop, neyther to be judge in terrene controversies, nor a determiner of mens right, *de Pontifi. Lib. 5. Cap.* 10.

To the same effect, upon the same place, *Franciscus Turrianus* speaketh prettily and pithily: *Quid dicturi sunt Episcopi ad illud Christi, quis constituit me judicem? &c. When Bishops take secular power upon them, what will they answer to that of Christ, who made me a judge or devider amongst you.* In doing so saith he: *Seipsos ex summis minimos faciunt, they make themselves to become the least.* Not unlike to that of the Corinth: *sett them to Iudge, who are least esteemed in the Church*: Neither hence can it be collected as the Papist would force it, that the *Spiritualty* (as they call it) or the Ministery is in place above the Magistracie, but that onely the object of their calling is higher and therfore their taking upon them, a temporall judicature is an *abasing* of the Ministery. Lib. 8. constit. Apost. C. 46. 1 Cor. 6. 4.

To the same purpose, the foresaid Author applyeth the Parable of the *Trees*, chooSing a King: *The trees went forth on a time to anoynt a King over them, and they said vnto the Olive-tree: Raigne thou over us*, &c. *In Episcopos plane convenit. It hitteth the Bishops right*, (saith he) *for they leave the sweet inlightening, inlivening word, and betake themselves to raigne in the judgment Seats of secular affaires, and so they become not Olives, Fig-trees, and Vines,*

but very brables for why as the Apostle; should they leave the Word to serve at Tables, and if (as the Spirit speaketh) no man that warreth intangleth himself with the affaires of this life, that he may please him, who hath chosen him to be a Souldier: Ergo Episcopi qui lites, sive res seculares, &c. A Bishop therfore that taketh upon him the judgment of secular things, sheweth plainly that he warreth not for God, and so he cannot please him.

Acts 6. 2.

2 Tim. 2. 4.

The Canon Law condemnes expresly χωρὶς φροντίδος: Secular cares in the Ministers. For this trueth also Counsells are current, ne officiũ habeant, &c. Let not any Ministers have the office of a secular governour, Consil. Tollet.

As for the laws of nations: as the callings are of a distinct nature, so all nations have ordinarily had a care to keepe them distinct.

Fabius Maximus is commended for opposing the chooſing of Æmilius Regulus to be Consull, because he was a Quirinall Priest. But it is objected that good Princes doe put that dignity upon them. Junius answereth: Though they were good, they did not well.

Etsi pij: non pie fecerunt de Pontif. Lib. 5. c. 4. note. 12. 13

Secondly, the greatest Monarch cannot put things together that God hath distinguished.

3. As good Princes out of good affection, without judgment (as the foresaid judicious man observes) put this authoritie upon them, so other good Princes for the Tyranny pride and oppression, that thereupon ensued tooke it quite away from them; upon the evill ground

Niceph. Lib. 14. cap. 39.

and

and ſinfull effects of civill juriſdiction in the Prelacy.

Petrus Ferrariencis is bould to call the miſplacers of this power *Stultos Cæſares*, Fooliſh Emperours. *Catolog. teſt. verit. Page 856.*

2. Some may further object the antiquity of this mixed government, or third State, as they call it. For anſwer. 1. Cuſtome aggravates ſinne. 2. This temporall dignitie of theirs from our Kings to be *Barons*, and to have place in Parliament, &c. is as the learned witneſſeth; not much above 400. *yeares* ſtanding. *Willett. Synop. contr. 5. Pag. 242.*

The author of the abſtract, is of that mind that Henry the 2. was the firſt that putt this dignity upon the Prelats, to ſit in Parliament, and the ſtarr Chamber, taking his ground from Math. Pariſ. *Sicut cæteri Barones debent intereſſe*, &c. *Biſhops and Archbiſhops as they have their poſſeſſions, ſo ſhall they have their Baronyes from the King, and ſitt in Courts of judgment, as other Barons, till it come to matter of life or member.* There is no recitall here of former graunts, as apparantly there would have beene, if there had beene any ſuch. *Page 216. Edit. Tiguri. anno 1589. Page 97.*

A certaine writer of the Eccleſiaſticall Hiſtory ſhews ſundry inſtances of Parliamentary Laws without either preſence or conſent of the Prelats. Yea King Edward the firſt, as we have ſhewed, *Excluſo clero*, as one ſaith (thruſting out the Prelats) enacted laws with his *Barons & Commons*. *Pag. 167. Et ſequent.*

In the Raigne of *Philip de Vallois*, the French King, it was enacted, *that no Prieſt or Eccleſiaſticall perſon ſhould be deputed to aſſiſt at the Parliament, or where the affaires of State ſhould be determined or treated.*

The reaſon is penned alſo. Becauſe they ſhould wait upon their *Spirituall functions*. By all this (wherein we could have been much larger) your Honours may conſider what wrõg this *Amphibian brood* doth to the Office of the *Miniſtry*, what indignity to your ſelves, what hurt to the *Church*, *King*, & *State*.

The words of a glorious martyr, are like to be too truly verifyed of us: *Woe to that Kingdome where they are either of the Counſell or of the Parliament.* Yea their counſell ſaith he, *is as profitable to King or State, as the Fox to the Geeſe, or the Wolves to the Sheep.*

Tindall in his treatiſe of obedience of a Chriſtian man, p. 152.

2. Further, they poſſeſſe too much of that whereof the Nobility hath too little; For nobility without meanes, is as *Colours without armes*, for which cauſe Henry the 5. determined in Parliament to have taken ſome part of the Prelats meanes, and given to the nobility.

But cunning *Arundell* found a tricke to turne him off, ſetting his martiall ſpirits upon the warrs of *France*; whereunto the Clergie contributed very largly, to keepe their *coates undivided*.

To draw to an end of ripping up this endleſſe ſinning, they ſin more particularly againſt their *Officers* and Inſtruments, by whom they are ſerved and upholden; as *Chancellours*, *Archdeacons*, *Officials*, *Church-Wardens*, & *Pariſh-Clerks*; of all thoſe, or of any one of them, is there any ground from Gods word, or inſtitution from Chriſt? yea are they not all the *Chips* of that

ould

ould block *Antichrist*? Were it not a faucie part for any ſubject whomſoever, to thruſt out the Officers of the Kings houſe, or State, eſtabliſhed by the anciẽt laws of the land, without cõſulting with the King, or without any order from him? Yes ſure, for common ſence would condemne it; how much more impudent bouldneſſe is it, to thruſt out the Officers of Gods houſe, appointed expreſly in his word, and to foyſt in ſuch as ſerve for nothing, but to maintaine the Kingdome of Antichriſt, and to bring ſinne and Iudgment upon a nation?

For further clearing of the evill condition of their Offices, give us leave to preſent you with a ſhort view of the particulars.

1. For *Chancellours, Archdeacons,* & *Officials*, let us ſpeake to them under the name of *Officials*; For they are all ſubordinate in evill offices to the Prelats: If the *Officials* place and caſe be naught, ſo muſt the ſuperiour places and caſes of ſuch be, to whom, and which, they are deputed: now for the wofull condition of *Officials*, let them heare what *Petrus Blecenſes*, a learned and devout man, (about the yeare 1150.) ſpeaketh. In an Epiſtle to a certain *Officiall*, whom he deſired to pull (as a *brand out of the fire.*) He writeth thus: *Exeas Babilon, & vr Chaldeorum*; Get thee out (ſaith he) out of Babilon, or Vr of the Chaldeans, meaning his place. *Miniſterium enim eſt damnatiſſima villicationis*; It is an Office (ſaith he) of a moſt damnable ſtewardſhip. *Verbum non eſt à nomine* officii, *ſed à* verbo *officio*; The word

word (saith he) is not from the *noun Officium*, or a place of some usefull charge, but from *Officio* to *hurt* or *offend*. And hence he maketh such verses as the time would afford, yea they may well serve; for the place is worse then the verses.

Nam genus est hominum, quod dicitur offici-perda
Officio est verbum crudele nimis, & acerbum
Dictio plena malis, hinc dicitur officialis.

A kinde of *Inofficious* men there be,
Derived from a sharp and cruell stem
Officio to hurt, so hence we see.
The word *Official* is a wicked name.

Vice Episcopi oves tondet, emungit & excoriat, sic Episcopi longa manu bona aliena dirimunt, &c. *Dissimulant peccata; Ergo relinque officiale officium Ministerium damnationis.*

Being *Vice-Bishops* (sayth he) they sheer and squeez, yea and pull the skin off the people. Give over therefore that *Officiall office*, being a service rejected of God. Yea lett all Bishops, Archdeacons and Officials heare what *Iohannes Sarisburiensis* (of the same time) saith of them, and their places: *Peccata populi commedunt & vestiuntur*. They eate & are cloathed with the sins of the people.

In Policrato suo Lib. 5. cap. 16.

As for Chancellours they are the after-birth of the *Prelats Lordship*, wherein they have overtopt all other Earls and Barons, for none but Kings, Princes and Universities have their Chancellours.

Further for Churchwardens, they sinne most against them, and cause them to sinne most of any of the people

people, they make them the instrumets of much sin. If they be wicked men the it is their meat & drinke, to insnare a faithfull Minister, & to afflict Gods people; but if they be good men, they must either shift their dwellings, to shun that unlawfull and harmefull office to the undoing (it may be) of their calling and family; or they must ly in prison; or which is worst of all, undergo the office with a *reluctancie in conscience*, being inslaved to Antichristian governours (howsoever they do no more hurt to Gods people.) We speake what we know; some of Gods people have felt heavie pangs of conscience for it upon their deathbeds. If the calling were of God, good men would hould it (being lawfully called) rather an honour, then a burthen to their conscience, *nam res bona neminem bonum scandalizat*, a good thing gives offence to no good men, but by the office they become in very deed the *Counterfaits* of Gods Officers, and the *Popes promoters*. They sweare and doe, they know not what, yea they infringe the laws of the Land, being made instruments to afflict Gods people: By serving of forraigne jurisdiction, they sin against the Kings Majesty. All these be more then manifest by their serving of the sinfull courses of the Prelacy, in all which they are instruments and accessoryes.

The greatnesse of their sin will appeare by a view of the particulars wherein they serve, being directly against the same laws, which the Prelats transgresse.

Moreover, they sinne against the Parish Clerks, who are the right eye of their *spitefull Courts*, for their office what are they? (be it with reverence spokē) a very crew

of *Holy water-dishclouts*. There be (no doubt) honest men amongst them, and the more pittie they should serve sinne, but for the greater part, they are *thorns in the eyes & prickes in the sides* of Gods Ministers & good people: these be the *Knights of the Crosse*, the *keepers of the Popes Wardrobe*, the *Lords of Misrule*, and in a word, the *great Masters of the Revells*, as for Pursuivants and Summoners, they make them nothing, but the *servants of sinne*.

These Prelats sinne also against all the *wicked* of the Land, of whose wickednesse and profanesse they are the very *Tent & Tabernacle*, and by opposing all good meanes, they strengthen the hands of the *wicked*.

Lastly, they sinne against themselves, their owne soules & consciences especially.

First, for wordly pompe and wealth, they enter upon an unlawfull call.

2. They cause others to sinne.

3. They bring the blood of many good men, and their families upon their heads.

4. They hazard (if not loose) all comfort in time of their greatest neede, when they come to give up their accompts?

Some dying like *Naball* (their hearts being dead, before they are dead.) Some never casting about for any comfort; Some crying out, they have made a *bad exchange*.

One

One in terror of conſcience told his wife, that he would not endure one of theſe pangs (which he had ſuffred for that wofull calling) for a world; And therfore charged her, not to reſerve any thing of the revenue of the Biſhoppricke; but to give it to the Poore. For if ſhe put any of it into her ſtocke, it would bring a curſe upon it, and conſume it.

We could further relate what horrible plights they have putt good men into, upon their death beds, by forcing them to conforme, crying out that to ſave their means in their ſervice, they had *tipt* their tōgus, or *bitte* Gods people, for which they ſmarted. Others with in few dayes after their ſubſcription, upon more ſerious conference with their owne conſciences, diſcovering their errour have languiſhed to the death. Humble ſupplicat. P. 41. Yea *we doubt not* (ſaith the ſame Author) *that when it ſhall pleaſe the Lord to Honour his Churches with the free libertie of his ordinances, that the ſubſcribers and conformers will then cry out with the Biſhops of Aſia: Nos non noſtra voluntate ſed neceſſitate adacti ſubſcripſimus, non animo, ſed verbis tantum conſenſimus. We ſubſcribed not willingly, but upō cōſtraint, not with heart, but with hand,* then that coyned diſtinctiō will not hold, *to ſubſcribe againſt the mind, but not againſt the conſcience.* Evagr. hiſt. Lib. 3. c. 9.

But ſo much may ſuffice to have ſaid of our ſinnes, whereof we have ſhewed at large, them to be the ſpeciall cauſe.

Now we come to our judgments, whereof we affirme alſo them to be the cauſe, according to that rule: *Whatſoever is the cauſe of a cauſe, is alſo the cauſe of the effect proceeding from that cauſe.*

Iudgments are either ſpirituall or temporall, ſpirituall, as departing of *Gods preſence*, and that *inſenſible*, we not *lamenting after him as we ſhould*.

2. *A breaking of the ſtaffe or power* of the meanes: for all the plenty we enjoy, yet *the right arme and right eye*, that is the convincing & controleing power of the *Viſion* is cutt off.

3. A decay of Graces.

4. A benummed, ſenceleſſe and *groundleſſe ſecuritie* from the *Spirit of Slumber*, which is upon us.

5. Fearfull *Cowardiſe, and hardnes of heart*, ſo that we cannot mourne.

6. *Self-love* in every one *ſeeking his owne*, and *none that which is the Lord Ieſus Chriſts*.

7. A withdrawing of *the right hand of fellowſhip*.

And laſtly, a bold contempt of Gods Iudgments.

Whence are all theſe but from the Prelats, keeping *Chriſt at the dore*? They abandon him, and will not ſuffer him to dwell with us. They vaſſall us ſo at their pleaſure, that God taketh no pleaſure in us. They will have what they will, and we muſt give God no more then they will.

The Miniſters are in bonds, and the word in bonds, there are none to cutt the cordes of their Tyranny, and to ſett Chriſt at liberty. How ſhould the men or meanes be powerfull among us? How ſhould we thrive in grace, when the *enimyes of grace* and *Gods glory* command us? How ſhould we be inlarged in our hearts, when they keepe us ſtreight in our bowells towards Chriſt? How ſhould we be ſtout in our owne cauſe, when we dare not be ſeene in Chriſts cauſe? And how

ſhould

ſhould we love God, and one an other, when we hate not with a *perfect hatred* them that be his greateſt enemyes?

Many more great and fearfull ſpirituall judgments overflowing this Land, we might relate, if time would give us leave. As *puniſhing ſinne with ſinne*, which indeed is the greateſt puniſhment that ever God inflicted on his people. *Thine owne wickednes ſhall correct thee, and thy turning back ſhall reprove the, know therefore and ſee, that it is an evill thing and bitter, that thou haſt forſaken the Lord*, and ſurely it muſt be ſo, becauſe this ſinne of the Hierarchie is the onely ſinne of the Land, *maintained by a Law*; whoſe authoritie is preſt upon people, who either without conſcience, or againſt conſcience, imbrace it; And therefore juſt it is with God to puniſh this high and capitall ſinne, with others ſinns of a high nature. Ierem.2.19

Now we come to *temporall judgments*, whereof (to our ſhame) we are more ſenſible then of the *ſpirituall*. And yet in very deed leſſe ſenſible, then we ſhould be. It is too true of us, *that evill men underſtand not judgmēt*. That is to ſay, in in the *true nature of it*, in the ſting of it, and in the cauſes of it. The reaſon is well implyed in the ſame place, becauſe *we ſeeke not the Lord in it*. We attend not *what he ſpeaketh in judgment*, and what he would have us to doe by it. For if *we ſought the Lord*, (as it is there) *we ſhould underſtand*. But to paſſe the ſcoffers of Gods judgments, even we who profeſſe our ſelves to be more ſenſible, make a *deceiving ſenſe* our judge in this inquirie, if the ſmart be not on our ſelves immediatly; we underſtand not the judgmēt as we ought. Prov.28.5.

Wiſe *David* was of another mould: *All thy judg-*
2. Sam. 22. 23. *ments* (ſaith he) *were before me*.

It is an aſtoniſhment to thinke on our ſtupiditie, the Lord may cry to the *Heavens and Earth to heare*, for we will not *heare nor underſtand*.

The Earth *ſhaketh and trembleth*. The foundations of the Heavens move and ſhake above our heads, and all becauſe of *the Wrath of the Lord*.

The very Heathen *Centurion*, and they that watched Chriſt, when they heard the *Crye*, and ſawe the *Earthquake*, were terrified at the judgments of God, Math. 27.54.

The Prophet *Habakuck* telleth us, when *he heard the*
Haba. 3.16 *voyce* (namely of Gods judgments,) *Rottenes entred into his bones, and he trembled in himſelf, that he might be ſafe in the day of the Lord. The mightie God hath ſpoken, yea and roared to the eare, and diſcovered to the eye, all the judgments written in his booke.*

Yea all theſe have beene or are in ſome meaſure upon us. Iudgments on our *Perſons, States, Names, Familyes, callings*, and what not?

Pſal. 11.13 משתות Are not the *Foundations* (as the Prophet ſpeaketh) *caſt downe*? where the word ſignifieth: *The grounds of Lawes, Eccleſiaſticall or Temporall, of Counſell of warre, of State government, of making and managing warre defenſive or offenſive, of trading and trafficking*. In a word, *the foundations of all our frames & attempts*, (for all theſe the word carrieth) *are ſhaken in peeces at home and abroade*.

It is true *that this truth from the pulpitts and towers of State is dayly diſcovered*. But who in his place laboureth as he

as he ſhould to underſtand it and avert it? Now who be the great *Enginieres* in undermyning of our *foundations*? Directly the Prelats, and our ſinnes wrought out of the *Saltpeeter* & *Sulphur* of theſe fyerie *mineralls*, are the mynes and gunpowder to blow us all up. No tongue of man can expreſſe what hurt that *blaſt* from the *Tower* would have done, if God in mercy had not prevented it. Yet the blowing up of all the Towers and Caſtles in the Land, could not ſo ſhake and ruine the foundations of Church and State, as they have done. For the former, how great and fearfull ſoever it were, could be but an *evill of puniſhment*, but the later is both an evill of *ſinne* and *puniſhment*, and therefore muſt be more hurtfull. That had beene immediatly from his owne hand; but they have partly brought us, and are like further to bring us into the hands of Gods *Scorpion ſcourges*: For if we have not Chriſt to raigne *over us, the rodd of his wrath muſt rule us.*

But breifely to the proofe of the Aſſertion, lett us take a ſhort ſurvey of our particular judgments. whence are the ſtrange *Conſuming ſickneſſes*, and bodily inhabilities to performe and hold out in ſervices? The *Atrophies*, or waxing leſſe of the members; The pineing away of our lives and ſpirits inſenſibly? But either from the keeping backe of the food of the *ſoule*, or from their mixing it with the *ſoule-killing* poyſon of their *owne precepts and Ceremonies?* *Lev.26.16*

Whence

2. *Kings* 4. 19. Whence is the ſicknes of *the head* (of which we cry out ſo much: *Oh! my head! my head!*) but from the *malignant* and contagious ſpirits of the rotten and *naughty heart of the Prelacy*. And from the noyſome and corrupting vapours of ſuch *bad ſtomacks*, as overcharge the head?

How cometh the breath of our State to be *infected*, but by the tainting *breath of Antichriſt*? So that we cannot runne, yea nor walke with God freely, as we ought to doe?

How commeth the fruit of our bodyes to proue ſo evill? but from the Prelats vaſſalling of them (to our ſhame and ſinne be it ſpoken that are Parents) to the *Marke of the Beaſt, as Croſſe and confirmation*, &c. againſt which the Lord threatned fearfull Iudgments in his Booke of the Revelation, Chap. 14. 9. 10. 11. which places we deſire might be well conſidered, and our proofe thence againſt the Croſſe: If the parents of *Moyſes* would rather expoſe the infant to the immediate providence of God (without any mediate meanes, able to preſerve life) and themſelves to the hazard of *Pharaohs* wrath, then to admitt or committ the leaſt ſinne, in committing their Child to the wrath of a *Tyrant* (which was to the Child but a temporall danger) what ſhould we not doe, rather then to expoſe our Children to a ſpirituall danger.

Further, if our Children proue Schollers, at the firſt entry to the Vniverſity, they muſt be *matriculated* with

with an *unlawfull oath*, and be nusled in Popish practises, or no proceeding for them? *Lev.* 26. 16. *Deut.* 28. 33.

Why doe we sow, and the ennimies *reape?*

Why eate they what we *labour* for? but because that the Prelats make the Land to *labour* of sinne, and our labours in Gods service are so slight, so vaine, superstitious and fruitlesse to God, and so pleasing to the man of sinne, that it is just, our labours should be so fruitlesse to our selves, and so profitable to our enimies.

Why breaketh out the fearfull wrath of God and plaguye sores among us, but because of *Baal-Peor* his *ushering Ceremonies*, and our *gangreens* of Heresies? all having life and breath from the *Prelacy*.

Why hath our earth beene as *Iron*, and the heavens as *brasse*, but from the *brasen* statutes, and brasen *Serpents* of the *Prelacy*?

Why have strange fires (as from unknowne causes) broke out, and consumed us? And waters overflowed us, but because of that *strange fire* in Gods worship among us, and the waters of *Nilus*, mixed with the pure *wine* of Gods ordinances, let in, and kept in by the Popish profane crue that depend upon them?

Whence hath beene the groning of the brute and senceleſſe creatures amongst us, under murreings and wastings, but from our sinnes, arising from the *Beast?*

Why under aboundance of *fire* & *food*, is there ſuch extreame death and want of the one, and no *proportionable price* upon the other? but becauſe the warming and *actuating* heat of Gods Ordinances (notwithſtanding of the plenty) is ſo weakned and quenched, and the *ſtaffe* of that bread ſo broken, or bruiſed by the Prelats, that we *eate* and are not *fed*, we have much *fire*, yet we are not *warmed*.

Why be our attempts againſt our enimies ſo fruitleſſe and ridiculous?

Why is our *peace*, our *warre*? & our *warre* our *ſhame*?

Why fall we, and flye we with ſuch high diſhonour before our Enimies?

Why are our formerlie feared *Seamen*, and *manly* Marchantes taken by the Dogges of *Dunkirke*, and uſed worſe then Dogges, (which to thinke on, we thinke our Engliſh hearts ſhould bleede with pittie and indignation,) even from our *Vaſſalage* at home, to theſe Enimies and adverſaries of Chriſt?

Pſ. 109. 6. Lam. 5. 8. Deut. 28. 43. Why is the curſe of *Iudas* made good upon us namelie, *ſervanis, it over us? Sub dignitate Domini minus turpis eſt conditio ſervi.* Is it the leſſe ſhame to be ſervant to a worthie Maſter?

Why are the *ſtrangers within us gott up above us* (as the ſpirit ſpeaketh) (namelie beſides others) a ſort of

rude, Barbarous, needlesse, and useleſſe ſouldiers (without Example in a free nation?) who commanded and devoured in mens howſes, as if all were their owne, abuſing their families, reviling themſelves, and now and then killing his Majeſties ſubjects. Is not this a fearfull and heavie Iudgment in a free State? and yet juſt it is with God, becauſe we will not have *Chriſt to raigne over us*, but we are content to march under Antichriſtian leaders, who *have quartered our Colours with the Colours of Rome*: The Lord therefore plagueth us with a ſort of Romiſh Ieſuited Iriſh bratts, whoſe inſolent outrages, together with the helliſh roaring caryage of thoſe of our owne nation was the *very finger of God*.

Why are we become the taile of contempt, and *ſcorne of nations*, where we were once the *head of Honour*, & *glorie of the nations*, but becauſe the *taile of the Dragon* hath laid us ſo lowe?

Laſtlie, to finiſh the point: why doth the *Lords ſoule ſo loath us*, that he will not *ſmell* the *ſmell* of our ſervices ordinarie or extraordinarie, but becauſe we burne *incenſe* to him of the Prelats making, which is an *abomination*: as a *linſie woolſie* garment was not to be uſed, nor plowing with *an Oxe, and an Aſſe*, ſo the Lord cannot endure a mixture in his ſervice. *Lev. 26. 30. 31.*

But ſome will object, the Prelacie did beare ſway, when none of theſe plagues or judgments overwhelmed us, but we had peace and plentie at home with

ſucceſſe and triumph abroad. For anſwer:

1. By way of conceſſion, the verie ſame objection in effect maketh that Godleſſe people to *Paul* in the Epiſtle to the *Romans*. For Pauls anſwer implieth by *antitipation*, or prevention ſo much, as if they ſhould ſay thus: *We have proſpered, and doe proſper. What tell you us of ſinne, or of Iudgment deſpiſeſt thou* (ſaith Paul) *the riches of his goodnes, not knowing that the goodnes of God leadeth to repentance*. As if he ſhould ſay, it is true, *the bountie of God in all outward bleſſings, his patience* in bearing with your ſinne, his *longanimitie* in defferring to puniſh, is exceeding large and wonderfull; For, by three emphaticall words the Apoſtle expreſſeth this conceſſion.

Cap. 2. 4.

χρηστότης ανόχη μακροθυμία.

But is this the beſt uſe you make of it? ſhould it not rather worke remorſe in you?

To applie this, *though we practiſed & proſpered, as was ſaid of Antachus*, yet doth it argue that God is not diſpleaſed with us in this particular? No; No more then the Iewes proſpering when they baked Cakes *to the Queene of Heaven*.

Dan. 11. 36

Ier. 44. 17.

2. That old proverbe is verified in them, *nemo repente fit malus*, nothing evill of it ſelfe comes to be monſtrous evill but by degrees, ſo it is with them, Sathan at the firſt, laying of the foundation of his Antichriſtian Kingdome, began to creepe in by bare Antichriſtian titles of ſuperioritie, the evill whereof, nor the enſuing miſcheife, good men did not obſerve, yea

Sathan

Sathan watched a long time for his opportunitie of setting on of this *Hydraes head*; For till the time of Pope Silvester, about the yeare 320. Rome it self was without any Lordship at all, upon which Lordship followed that blasphemous Arianisme, which afterward made all the Church of God to *groane under it*: with those Antichristian titles were joyned wordlie promotions, which with the swelling pride of superiotie, brought the Hierarchie to a full height, not onlie in Romes Dominions, but also here in Britannie, of which that foresaid Monke *Austine* was the first beginner.

This misterie of iniquitie that the Apostle speakes off, had its beginning in *Diotrephes*, called by the Spirit φιλοπρωτεύων, *a love of primacie*, in whose person (saith *Beza*) the Apostle condemns *avarice & ambitious superioritie*, the verie worst *plagues* of the Ministerie, this sprung up in *L. Bishops & Archbishops* and Patriarks, till that Monster the Pope was fully formed, who as he had his rise from those wicked Offices; so still he is upheld by them, and maintained in his Kingdome of darkenesse. 2 Thes. 2. 7. 3. Ioh. 9. *Avaritiam & ambitionem, &c.*

As for Cardinals, they are but a new invented toy after Romes quite departure from Christ, maintaining rather the pompe of Antichrist then his power; the Pope and Prelacie could not build *Rome on the first day*, but everie one tooke his turne, as appeares in *Gregorie* 1. and his Predecessours.

But Rome by his Succeſſours being made a *Babilon*, and receptacle of *Devills*, made the *Hierarchie* their ſervants, more vile and cruell, (if it were poſſible) then their Maſters, witneſſe their related practiſes in this nation.

Now to apply this to the anſwer of the queſtion. At the beginning of Reformation, our Biſhops did not ſee the evill of the things. Manie of them were painfull in labours, rich in works of mercie, and in the end ſome of theſe ſealed their Repentance with their blood: yea further in the beginning, the Lord was content to beare with ſome beginnings of Reformation. In *Queene Elizabeths* time; howſoever they beat the ſervants of *Chriſt*, and interrupted the courſe of the Goſpell by the Antichriſtian power, yet her Majeſtie and the State would not beare, that they ſhould be ſticklinge with the State; that by *packing with Ieſuits and Papiſts*, they ſhould countenance and maintaine either *old or new Poperie*; that they ſhould affront the *Nobilitie*; and leaſt of all, that ever they ſhould ſee the *grand Idoll* of their *Maſe* eſtabliſhed: But upon everie Information made, *ſhe* curbed their tyrannie, and rebuked their *vileneſſe*; Alſo ſome well effected Stateſ-men of the Nobilitie & others, were now and then *knocking* them over the *ſhinnes*, ſo that they could not exerciſe the full power of their head, but (as a learned man propheſied) ſo ſoone as the Queene was removed by death, wickeder men, more infected with Poperie, would creep into their places, who being more livelie members of the head then the former, would deſire and indeauour more powerfully to be joyned to the head,

either

either by bringing the Church, over which they tyrannise, frō the obedience of Christ, to the tyrannie of Antichrist; or by murthering and pining to death, such as would not yeald to their *Slavish Ordinances*; the trueth of this predication speakes in their practises against the trueth, and true Professours; even just as they did in the time of K. Edward and Q. Mary, so now these looke for their time, that if Idolatrie, come to be more publick, they would adhere to their head, and bring both the *Kings Crowne*, & the *Crowne of Christ* in subjection to the Popes *Miter*; so that whosoever were King (the Lord preserve our King) he should be but Vice-roy, as it were to our *Iesuited Prelates*.

The reason is, the members will never hould themselves fully inlivened and activated, till they be joyned to their *head*, nor their functions well discharged till they have done the very service, whereunto by their head they are appointed.

If it be objected, that some of them be quiet harmlesse men: give them *ease* & *bellie-timber*, and they will doe no hurt; yea some of them be of the better side, and stand with the State, and for the Privilledge of the subject, yea some of them suffer, as it is thought for the State.

To the first of these, let *Iohannes Sarisburiensis* answer: *Nocent sæpius, & in eo dæmones imitantur quod tunc prodesse putantur cum nocere desistunt*, they hurt for the most part, but in this they gain the commendation of devills; they are thought to doe good when they cease to do evill. In Polycrat. Lib. C. 24.

Simia

Simia semper erit simia, a Monkey will ever be a Monkey. Noysome Beasts, cruell men, and Offices of enmitie to the offices of Christ, upon every occasion they are readie to expresse their disposition, though it be not alwayes *in actu exercito*, in the actuall extent.

For the second, you know that maxime, *aliud est esse & aliud apparere*; It is one thing to seem, and another thing to be. If *Sanballat* & *Tobiah* put in for *building of the wall*, they will *dawb* with intempered morter, and it will prove a rotten peece of work: it were farre better (as Nehemias saith) that they should *have no portion in the businesse*, they who can not endure the walls of Sion to be built up (but are as many wayes opposite as ever Tobiah & Sanballat were to the reedifying of Ierusalem,) shall never do good to the walls of the commõ wealth: they who can not suffer Christ to have his *right*, will never help the subjects to their *right*.

As for the suffering of some (as it may be thought) *for choosing the better part*, may it not rather be, because some would give more for the *place*, or because they might be more serviceable in the place in some Popish or Arminian Policie?

Non saevis semper inter se convenit ursis, though Samsons Foxes be tyed *taile to taile*, yet they joyntly *set on fire, and burne up the harly field*.

We speak not thus, as though we envyed or would extenuate any good that might be in any of them (for we

we heartily wish, that they were both freinds to Christ and to the state indeed,) but we intimate the trueth of that sacred position: *a man cannot gather grapes of thorns, and figs of Thistles*, or *Thorns* & *Thistles* indeed they might prove *Cedars* & *Palmes*, if they were transplanted, but so long as they remain in that *cursed feild*, as a reverend man said well: the best proves but a *bramble*. In our later and worser times we see few or none but *brambles* planted in that feild. If there be *a man* of *mischeise*, a *mad railer* on the *State*, a maintainer of *Poperie*, and *Arminianisme* with some new *frontisspice*, affronting by his insolent cariage the great *tribunall* of the Kingdome; this man shall be a *Lord Bishop*, and good enough too, for it is matter of lamentation, (howsoever many thinke otherwise,) that a *good man* should be spoyled by the place.

Henrie the 8. most admired the life of that subject, who never was *so low* as to be a *Constable*, nor never so high as to be a *Iustice of peace*, so we may say that he is the happiest *Church-man*, *ceteris paribus*, that never was so low, as to be a *Parish-Clerk*, nor came never so high as to be a *Lord Bishop*.

It is just with God that *evill men* should dwell in the *Palaces of Babell*, partly that they may the more bewray their enmitie against the Kingdome of Christ; & partly that men may see, and hate the evill of their places; For when they see plainly nothing but thorns and thistles to grow in the ground, they will proclaime it openly *to be a cursed ground*.

Let us not then deceave our ſelves with that Popiſh and Foppiſh argument of thriving, but let us rather be *humbled* for ſo long deſpiſing of his mercie: *nam tarditatem judicij gravitate ſupplicij compenſat*, he payeth home for all together when he puniſheth.

Laſtlie, the more perſpicuous diſcoverie of a ſinne, joyned with a *longe continuance* of the ſame, bringeth the more heavier and fearfull judgments in the end.

And ſo much for this point, wherein we have not taken all this paines (preſuming of your Honours patience) to charge all ſinne and judgment upon the Prelates, to diſcharge our ſelves, *as guiltleſſe*, but ingenuouſly we charge our ſelves not onelie with our owne ſinnes, but to be alſo acceſſarie to theirs, in obeying of them.

We acknowledge that God hath a ſpeciall *Controverſie* with his people, (which if it were taken up, he mould quicklie *diſpatch his Enimies.*) But our point was to prove our ſinnes and judgments to have their *riſe* from the *Hierarchie*, and them to be the *Capitall ſinne*: ſo in ſome meaſure we hope we have done: As for judgments threatened a litle of them, in handling the next point. Hoſe. 4. 2.

9. Poſition

9. *Position proved.*

IF the Hierarchie be not removed, and the Scepter of Christs Kingdome, namelie his owne Discipline, advanced to this place, there can be no healing of our sore, &c.

If there were no more to prove this, but the former point well proved, it were enough; For if their *calling & standing* be the cause of all the evill of our sinne & judgment (as hath been proved) then no removall of them, no removall of sinne and judgment, but rather an increase of both. For it is the maine *Nationall sinne* that keepeth up and maintaineth the controversie with God, and if that ceasse not, God cannot in Iustice ceasse from *punishing*, till he have made an end.

The point then is made good from the former Position, which still must be our *medium* or meane, for the proofe of this. Your Honours may be verie acute and sedulous in *taking up* & *redressing* of state *greivances*, in repayring *wronges*, in censuring *misdemeanours*, in preventing the plotts of the *Enimies*, in searching out, and *punishing* our domesticke *underminers*, in providing forces against the *Enimie*, for our selves and our *Allies*, in taking course with the *mothes hornetts* & *Caterpillars* of the state.

All these are *to be done*, but the former is not *to be left undone*; For if all our owne *greivances* could be remedied, and that which is Gods greatest greivance should not be done away, what good should be gott by

it? but making a way to a heavier judgment.

For ſo God might go back to fetch a greater blowe.

It is houlden dangerous of ſome Phyſitians to give Phyſick when the Sunne is in any ruminant or *horned ſigne*, as they call it, inſtance *Aries* or *Taurus*: howſoever all the *State-medicines* can doe no good, ſo lõg as the ſtate movs in the *horned ſigne of the Hierarchy*: And the reaſon is, becauſe the humor being *moved* & not *removed* rageth more fiercelie. As God hath not bleſt any Parliamentary indeavours, becauſe as we take it (under correction) they went not this way to worke, ſo it is likelie, he will not be with you now, if you go not this way to worke; For God is more tender of his owne *Honour*, then of all the States and Churches in the World. *Yea he will abhorre* (as he ſaith) *his owne excellencie, and hate his Palaces, if the thing diſpleaſing to his Majeſtie be not removed.*

Amos. 6. 8.

If you ſtrike not at this roote, (give us leave right Honourable to ſpeake freely in Gods cauſe;) The Lord may anſwer your deſires of peace, and indeavours of reformation, as *Iehu* anſwered *Ioram*, aſking him, if he came in peace, *What peace* (ſaith he) *ſo long as the whoredomes of thy Mother Ieſabel, and her Witchcrafts be ſo manie?*

2. Kings 9. 22.

So what peace can we looke for, ſo long as the Sonnes of the *Woman Ieſabel remaine*; Their Mothers name, they *nature* indeed, for they are the *Woe to the bewſe*, (as the word is commonly taken.) Or after a more proper ſignification, they are the *Scatterers* of Gods

Gods people: it may well be said of that Ambitious brood, as *Euripides* said of the lying, and vain-glorious Astrologians of his time, τὸ μαντικὸν πᾶν φιλοτιμίου κακόν, all that kinde is an Ambitious evill of vain-glory. *Traged. Iphigenia.*

It is true, that with the most, namely, Atheists, Papists, Arminians, openlie prophane, Ignorants, and Protestants at large, this trueth will hardly finde acceptance, *yea if grace, mercie, and peace*, and all should forsake us, they will not beleeve it, because they are Enimies to Christ and his Kingdome, but all men of inlightened Iudgment, and impartiall affection, both see this trueth, and feare, foreseeing the sequell.

It is further true, that if all the Ministers in England would averre the trueth of this, the Prelatts would thrust downe everie man from their places, and doe them a worse turne if they could, because their Kingdome lyes upon it.

Bishop Cooper maketh the abolishing of Lord Bishops the very overthrowe of the Church. It is true indeed of the Romish Church: *But shall the lye of wretched man make the trueth of God of none effect* (God forbid)? *M.C.adm. pag.28.29.*

We know (right noble Senatours) that you beleeve this *Hierarchie* to be the roote of all our evill, then it will necessarie follow that it must be rooted out, or it will roote us out.

It is remarkeable what God spake by the mouth of
" that Honourable *Protomartyr* Mr. Rogers, that when
" the Gospell should be reestablished in *England*; if the
" Kingdome of Antichrist were not utterlie *cashiered*, &
" *totall reformation* made in Gods worship, that our per-
" secutions should be *greater*, and our triall hotter, then
" in the dayes when he and others suffered; he spake to
" this effect, and so it is like to fall out, except God pre-
vent it; For if we remove not the *Canaanits*: It is just with God, that the *Canaanits* should remove us; That thrice noble *Essex*, who died in Ireland, on his death-bed foresaw, and proclaimed a fearfull *Wo to England, because they turned all their Religion into Policie.*

It is too true, for this hath beene and is the *Master peece* of our wordly *wisdome*, as appeareth by our *Acts*: to make Policie *ride Religion*, and to make *Religion serve Policie on foote.*

But this is just to sett the *asse upon Christ*, and not *Christ upon the asse.*

That Counsell of *Daniel* to *Nabuchadnezer* may wel
Dan.4.27. פרוש here be applied: *Breake of thy sinne with righteousnes*. For the words are so in the originall, where we must understand especially, *his bosome sinnes, pride, tyrannie*, and *oppression*, so this is the *Kinglie sinne*, which must be broken of, or else no peace to be obtained.

If

If *Iacob* go up to *Bethell*, to build an *Altar for Gods worship*, if he will be free *from the feare of his Enimies*, he will first remove all the *Idolls* out of his howſe. Gen. 35.

So will *Ioſua* have the people doe, for he telleth them plainlie, they could not ſerve that *Iealous God*, nor proſper in any thing, except they *put away their Idolls*. Iſrael was in a wofull caſe through ſubjection to the *Philiſtines*, and want of Gods preſence in the *Arke* of his ordinances. 1. *Sam.* 7.

In this eaſe it is ſaid, they *lamented after the Lord*. But Samuel told them, that would not *ſerve their turne*, except they put not onelie away their *Idolls*, but alſo *Aſhtaroth*, their *beloved Idoll*. 1. *Sam.* 7. 23.

Where by the way, it is to be wondred, that this people, given by God into the hands of the *Philiſtins*, ſhould have the Enimies, *Speciall Idoll* for their *Minion Idoll*.

Now that it was the *Philiſtins ſpeciall Idoll*, it is cleare, 1. Sam. 30. 10. Where it is ſaid, they put *Sauls armour in the howſe of Aſhteroth*. What is to be ſaid in this caſe? except the Lord *ſmite the hearte, no affliction giveth underſtanding*.

But to compare our ſelves with them, is it no matter of wonder in us, who have layen ſo *long* under *Romes ſlaverie* (in whoſe blood ſhe *hath gone ſo deepe*, who like the red Dragon ſtandeth yet gaping under great hopes to devoure the diſtreſſed man child *the glorious Goſpell*, who meaneth rather to maſſacre us, then to be at any more coſt with burning *of us*) Revel. 12. 5.

Is it no wonder we ſay, that we ſhould retaine their *Idolls*, and *Maſters of their Ceremonies*? Let us

then

then *both for ſhame and feare*, put away this *Aſhteroth* of the *Hierarchie*; It may very well be called *Aſhteroth Carnaim*, a two horned Idoll, puſhing both the *Church* & *Common-Wealth*.

What King or State found ever any good ſucceſſe, by toyling themſelves with reforming of the Popes impiety and tyranny, till they made utter extirpation of his Idolatrie, and unlawfull authoritie? So no reformation of the evills of the *Prelacie*, but by a *totall* or abſolute *removall* of their unlawfull authoritie; As we have great cauſe with Iſraell, to lament after the Lord (*for his glorie is daſeled*,) and we deſire to doe it heartilie. So this Idoll of the Hierarchy muſt be done away, or no diſcomfiting of the *Philiſtins*.

The Lord of Hoſtes, ſince your laſt meeting, hath made that great *Goliah* to fall unexpectedly: And ſurely we may ſay (with reverence reſerved to the Phraſe) *it is Wonderfull in our eyes*; As the Sea is called *Mors omnium undarum*, ſo he was the death of all our ſprings: He was the *Gamahu* (as *Paracelſians* call it) in whom, & from whome, *all our malignant ſtarrs have their ſtrength and motion*. He was our *Shebna* that the Spirit ſpeaketh off; who was not onely Treaſurer and Steward of the howſe, to take *in all*, and *diſpoſe* of all, but he was the great *Pandora*: all Offices in him, all ſuites by him, and all the means to him and for him. Indeed the word tranſlated *Treaſurer*, is taken in the originall by the learned, to ſignify one that *nouriſheth* or *cheriſheth*; whereby they would intimate that wicked mans entertayning of ſecret plotting with the

Aſſy-

Assyrians, & Ægyptians, to *betray the Church and State?* Intending in the mean time, to make a great hand for himself, and by the danger, & destruction of the State to provide, for himself, against all danger: It is manifest, that our Shebna went beyond him in this, for he made *Rome* of *England*, setting all things to sale, and sould the *fee-simple* of England to Rome, that he might have the *tenent right*.

As in Athaliah were observed, Ambition of raigning, love of her Idolls, and desire of revenge; so the intollerable pride of that *unparalelled evill*; did evidently demonstrate with other passages, that he aymed at the *garland*. As for his *devotion* to *Babell*; and the bitter fruits thereof, together with his desire, to requite your *Animadversions* upon his life, your *Honours* and the whole State should have felt it, if he had not fallen.

Sejanus was never so ungratefull, nor perfidious to his Master, as he was, nor never did the State that in dignitie and indemnitie, that he hath done to us, nor never *trucked* with forraignes, to betray so many states as he hath done. when one of the *Ancients of Rome* saw the governours grow careless of the publick good, and following of their private gain, he said, *Rome wanted nothing to undoe it, but a chapman to buy it*: What a dangerous case then were we in? who have Rome, the Emperour, Spaine, and Austria, yea and all the Babilonish crew in France, Italy, and Germanie, as so many *Coopsmen*, laying their *pates* & *purses* together, to make purchase of us; especially having such a Coopsmate,

as he with ſo many Ieſuited *Factors*, and *broakers*, as would afford thē a rich penniworth. *For all his graving of his habitation for himſelf, in the top of a rock, the Lord hath brought him downe, and covered him.*

Humaniſts relate how the Ancients had wont to hang a Wolves head upon the gates, to avoyd and expell the *inchantment*, or *bewitching* of their Cities from contagious vapours; ſtirred up by inchanters. The truth of the evill, or remedie, we will not argue, but ſurely, the ſprinkling of the blood of the Wolf, (if we can follow the Lord in it,) may be a means to ſave our King, and us, from theſe fearfull and imminent judgments, that he (for our ſinnes) might have haſtened, and halled upon us by his Ieſuited tricks; as *Maſſes, Murthers, Poyſons, Treaſons, Venerie, & Veniſices.*

The Lord ſmote but in time, for ſurely ſome great *Monſter* of that *Ægyptian Nilus* was come to the place of the *birth*; for God never taketh off ſuch an high and *Arch-enimie* to his name, but upon the very *pinacle* of ſome high exploit; Inſtance Shebna, Haman, Guiſe, Demam, Dancre, and Francis the 2. of France. we leave others to rake in his aſhes, it is not our work: as his name *rotteth*, we wiſh his ſinne might dye with him; But give us leave (right Honourable) to ſignify what we conceive; we fear the body of the *Retort* be too too ſound, and the *materialls* too too ſafe; the Ieſuits & their *Coſin-Prelats*, with all the *Dukified* crew, will make a ſhrewd ſhift to *lure* the *Limbeck* with ſome *new head*, & then the work is not *marred*, but hindered for a time.

To our matter then in hand, the Bishops are the *bottom* of the busineſſe, and that *bottom* is our *bane*. They tell us indeed, that the *high Commission* hath no *bottom*; but as a Counseller answered, *surely it had a bottom till they beat it out*. There is no way (according to our Position) to make good the work begun, but to beat the bottom out of the *Prelacy*, and then *Romes* work, and Spaines *Market* is quite undone. To speake (under correction) if Parliaments had taken them in (as Elisha said to the Elders) & *handled them roundly*, namely cashiered their places, and rid Gods Church of their tyrannie, the wicked had never come to that height, nor it may be to such a *desperate* and *unhappie* end.

It was often agitated in the Counsell of Spaine, whether they should bẽd all their forces first against the *Low Countries*, & thẽ against *England*, or first against *Engl.* & thẽ against the *L. Countr.* since they were not able to deal with both at once: It was caried and concluded that the later was the better, & that upon this ground; that if they would take the *River*, they must first make themselves *Masters of the Sea that flowes into the River*; that is, if they would regain the Low Countries, they must first make these *forces* and *means* their owne, that maintaineth and upholdeth the Low Countries.

So to apply (for we may borrow wit of our enimies) if you will deliver the King and State of corrupt, and *corrupting men*; such as be *abusers* of the Kings *favour*, prophane *Bellie-Gods*; time-servers, enimies to the

Gospell, whether professed *Papists*, *neutrals*; or *mungrils*, yea if you mean to make *Dagon* fall in Court or Country. Or to cleare the ayre of those *Croking plagny frogs*, & *undermining locusts*; the Iesuits; then *strike neither at great nor small, but at the Hierarchie*; For it is the *troubler of Israell, the Censer of all strange fire*, the *Fort* of Gods enimies, the *strenght of sinne*, and the *Megazin* of all mischeife.

If you had by your *representative* power taken off that *Hydra his head*, it had been an *Heroick* part, and worthie of so high a *judicature*; For so should the King have been delivered from *the snare*, and his state from an unsupportable burthen; yea sundry evill events, both at *home* and *abroad* might have been prevented: but frequent experience maketh good this position, *if Baruck stand upon terms with his Office, he looseth the Honour of the day*: If you had removed this *Evill-one from the throne* (as your *Predecessours* have done divers, though not so bad as hee) and suffered this *bitter root* of the *Hierarchie* to stand, and spread; out of it, as out of a *Gorgons head* more monsters should arise, and the last should be the worst. He was their *Creature* at *first*, and became their *Creator* at *last*: that it must be so, so long as they subsist, taken pregnant instance, from the remove all of his *Predecessour-Idoll*, whose *sinnes* yet cry to the Heavens, being managed out with the high hands of two *pandering Prelats*. But as he was but a *subcellaneus*, and a verie *Page* in comparison of the *man of the chair*,

chair. So of his *favoriteſhip* there was quickly a *nullitie*: And what a jollitie were the moſt in, that he was caſt over the barre, and we ſhould have a *new favorite*? but as *corruptio unius eſt generatio alterius, ſic generatio unius eſt corruptio totius*, as the corruption of one is the generation of an other; So out of the *aſhes* of that *former evill* aroſe an other evill, that was like to conſume us all to *aſhes.*

Litle knew we what the Lord meant us in it; He juſtly plagued us with one, whoſe *litle finger* was heavier then all the others *body*: It may very well be applied to us that *Cedrenus* writeth of a religious Man, in the raigne of *Phocas* the wicked *Emperour*, the Man did expoſtulate the matter with God, by way of complaint, why he would ſett ſuch a wicked *Tyrant* over his *Chriſtian people*; It is ſaid that he was anſwered by a voyce, (not ſeeing any thing,) *alium deteriorem invenirì poſſe nullum, at hunc meruiſſe Conſtantinopolitanorum vitia*; a worſer then he was not to be found, and him they had, becauſe by their ſinnes they had deſerved him; But lett us know that if the fountaine of theſe bitter waters be not ſhut up, the Lord hath a worſe then he, (if worſe may be) in ſtore for us.

Lett us ſuppoſe, that by the vertue of your power you had taken him off, becauſe either he or the State muſt fall, and you and yours lay all at ſtake for it; yet if you ſmite not at the *roote* of this *Tree*, you and yours, and all we are like to periſh for it.

It may well befall us that befell Henrie the 3. of France, who having cutt off the Duke of *Guize*, who intended to Cloiſter the King, and to take the Crown to himſelf: His Mother aſked him what was become of *Ianvill*, and whether or no he had made him ſure? he anſwered that he was eſcaped and gone; then replyed the Queen; *your life is gone*; ſo notwithſtanding, if their *Patrons* fall, yet if their *places* ſubſiſt, they will be our *ruine*; and the rather for this, that ye letting them alone (he being removed), will proclaime to all the freinds of God, that you ſeeke onely your owne *ſafety*, ſuffering the Lords Honour *to ly in the duſte*.

Without all controverſy theſe be the *hornes* that ſcatter *Iſraell*. But you (right Honourable) muſt, or ſhould be the *Carpenters*, to ſaw off theſe *hornes*, and to ſett up the *horne of Diſcipline*, the Lords owne Ordinance.

Since God himſelf hath begun the *work*, and hath *chalked* out the way by removall of *him that letted*; It were great diſhonour for you, not to follow the Lord in his worke: *The Lord looketh, and is there none to help? He may juſtly wonder that there is none to uphold.* Eſa. 63. 5.

Two things we deſire to commend to your Honours, worthy your obſervation, the former is this:

When

When the Lord is compelled by the Magistrates neglect to take the matter of the execution of his enimies, into his owne hand; in the midst of that mercie of *easing* him, and his people, of some of his *adversaries*, he setteth a *Copie* of his *judgment*, if Magistrats in their place follow not their Copie, the verie forbearance of the Lords enimies, thorow fear, or favour, or desire of ease, or hope of gain, becommeth the bane of the *forbearers*, for the just God ofttimes by som of those that they spare, and whom they should have pluckt up, plucketh them or theirs up without any pittie: for instances we need to go no further then the age wherein we live: Have not some of our *Nobilitie* & *Gentrie*, yea some say, our *late King* perished by such, as they should not have *spared*, the Lord made this good in former times against his owne people. The Lord telleth them in the 2. of the Iudges, that *he would not break covenant with them*, but they must alsoo looke to keep covenant with him in this very particular, that we have in hand, *you shall make no league with the inhabitants of the Land; you shall throw downe their Altars, but ye have not obeyed, why have ye done this? Wherefore I also said: I will not drive them out from before you, but they shall be as thorns in your sides, and their Gods shall be a snare unto you.* V.2.3.4.

The gunpowder-plotters were cōsumed by a *fire* of their own making, intimating to us, that we should have ferrited out, and fiered out (namely by due course of law) the rest of that fiery crew, and all their strange *fire*; that we should have broken all their *Altars* & *Images* into *chalkstones*, that we should have pluckt up *root*

and

and *branch*; destroyed *head*, and taile; swept all away and made a clean *howse*: but we did not, nor have not yet *obeyed*, and will not the Lord say to us: *why have ye done this*? Yes, he hath us in question, and hath made good the threatening upon us; For now they are so farre from being *driven out*, that they are like to drive us and ours out; yea they and their agents, the *Arminians* so *gall* our *sides*, and *greive* our *soules*, that we know not how to bestow our selves; yea we have all cause with that people forenamed to *lift up our voyce, and weep*, till we can weep no more.

Another instance may be taken from that *deadly blowe*, giv̄e by Gods owne *hand*, to Balaams *Priest*, and his Idolatrous auditorie, in the Black-Friers of *London*, where he caused the ruins of an howse, to cover and revenge that Idolatrie in blood, and rubbish, which polluted the *Sabbath*, *outstared* the *Heavens* holy duties, yea affronted *God* himself, without controulment of any man; As this was the verie extraordinarie *finger* of God, laying his enimies in the dust: so it pointed out the duetie of *Ministers* & *Magistrats*, that they should have followed the *blowe*, *doing execution* with the word, and with the sword: But as the execution of this Iudgment wrought nothing on the Papists, but *fretting*, *desire*, & *threatening* of *revēge* on Gods people; with a peremptorie resolution, to manage out Idolatrie with a higher hand; so it wrought nothing on us, but a *gazing stupiditie* for the time; for what man of place hath conceived, what the Lord said to him in that execution; or hath followed home the Lord in

his

his work, by putting to his hand, to ſhake any *Piller of Popery?* yea have not for the ruine of one howſefull many howſefulls (yea townfulls) riſen up ſince that time? whom God in judgment may ſuffer to ſhake our *Churches & howſes*, becauſe we would not *learn* (when God was readie to *guide our hand*) to write by a *Preſident*.

It is further worth the noteing, that as the French alloted them an *howſe* to that diſmall work, contrarie to the Law of God & Nations, & was never called to an accõpt for the diſhonour done to God, the undoing of ſouls, & the loſſe of the Kings ſubjects; So the *French* hath plagued & peſtered us ſince worſe then before, & that both in our *ſtates* & *religion*; For by that *unequall match* (which we lay not to heart as we ſhould) they have ſet up *Baalpeor* in publick amõgſt us, by the which eſpecially, *We provoking God to anger the plague of the Lord brake in upon us*; which though it be removed, yet if we remove not that *plague* of the *Maſſe*, the wrath of the Lord will never leave us, till it hath quite conſumed us. *Pſal.* 106. 29.

Let the laſt inſtance be from the *Prelacy*, being the main ſubject of our treatiſe. It is cleared that all our evills of ſinne and judgment are from them, and butte full upon them; and therefore the Lord hath mett with many of thẽ in *remarkable judgment*, ſhewing them & their places to be the *gangreen* of the Land; yet for all this, what man of note or place hath lent the Lord an hand, to the caſting downe of their ſtrong houlds?

and notwithstanding that men now with half an eye can see, and say, that their standing (meaning their places) must be the *ruine* of the *nation*, yet the *prophane favour them*, and the *Professor feareth them*; so that there is not a man of any place to come forth, and say; *Come and see how Zealous I will be for the Kingdome of Christ, against those his enemies, that will not have him to raigne over them*; which is a shrewd evidence, if we gett no better heart to the businesse, that they shall plague us and ours *seaven times more*.

To conclude the point, it is a great fault in men of place, both Ministers and Magistrats, that they would have God to doe all the *hard worke* by himself, and they would come, and gather up the *spoyle*: but they who will raigne with God, even in the glory of any *good work*, must *do for him*, and suffer *with him* in the doing of the *Work*.

The later main remarkeable thing is this: That all the things that we have looked for, effected, and relyed upon, hath proved to us as broken reeds.

For the better clearing of this observation we will first give some instances of it, and then shew the grounds, and lastly the use of it.

To begin with our expectation and issue: after the death of Queen Elizabeth, all the good, had great hopes of a *conformitie* of Church-government to the rule of *Christ*; a great many Ministers and people sett them-

themſelves to maintaine, and ſollicite the cauſe of Chriſt. But the ſubtile *Tempter*, namely the *Hierarchy*, did ſo winde it ſelf, like the *ivie* about the vine, that they drained out all his ſpirit of *reformation*, (if he brought any with him,) yea they ſuggeſted to the eye of his apprehenſion, ſuch a bewitching *Phantaſm* of *pleaſure*, *profit*, *honour*, *applauſe*, *admiration*, *abſolute government*, & *abſolute libertie*, to do what he liſt; to ariſe from the maintenance of an *Honourable Clergie*; that he conceived them to be the braveſt *Ornaments*, and fitteſt Inſtruments for *King craft*, that were in the world.

Again, they filled his eares with forged reproches of the government of Chriſt, taking opportunitie, to ſtrike upon that *Iarring ſtring* of his ſometimes exaſperated conceit.

They further buzzed into his eares the danger of exaſperating Papiſts, if he ſhould comply with *reformation*.

Laſtly, they ſo plyed his deluded diſpoſition with evill Inſtruments, and *mercenarie men*, that he muſt *hear* nothing, nor *bear* nothing, but the *Wilde grapes of Epiſcopall conformitie*; Whereupon they grew ſo inſolent, that they added *violence* to their *malice*, abuſing the King; in that (beſides his pleaſure and command) they tooke away the *ſheepheards*, & *ſcattered the flocks*, and ſo to our great greife we were diſappointed of this point of our expectation.

An other ground of our hope was that magnanimious *Henrie* (whom we do not name to *minorate* the parts of our preſent Soveraigne) whoſe Heroick parts and Princely cariage, were not only a *terror* & *admiration* to forrains, but they were alſo both feared and envyed by *Papiſts*, & *Prelats*, whom he could never endure. But our *ſinnes*, and our *enimies* malice, cauſed the *Summer* ſett upon our *faire Roſe* before we were aware, and ſo that *Anchor came home*.

A third thing we looked for, was the removall of the former *Favorite*, which the Lord effected: But inſtead of a *Thiſtle* he fitt us with a *bramble*, becauſe we were no better worthie.

A fourth thing that we much importuned God for, was the breaking of the *Spaniſh match*, and our Princes ſafe returne from Spaine: God in mercie graunted both, but we were ſo unthankfull for both theſe in a right manner, and brake up our watching over him for a better *helper*, that God ſuffered him, to our *heavie woe*, to match with *the Daughter of Heth*; though he miſt an *Ægyptian*.

5. When all things were ſo farre out of frame, that we are becom the prey of our enimies, the mockerie of our freinds, a ſhame to our ſelves, and the foteſtoole of a *favourite*: then nothing but a Parliament, Oh! a Parliament would mend all; But Parliament we had after Parliament, and what was amended? Your *Honours* can beſt tell who departed the howſe (at the prorogation) in ſo heavie a moode, as though ye had been led captive by ſome conquerour of the ſtate; For that

over-

overſwaying *evill* (on whom all reformation trenched) caried all oppoſition with ſo ſtrong a hand, that he & his (the baſeſt of whom durſt brave the Parliament) were thought too hard for the ſtate: But him alſo hath God cutt off, and what would we have more? Surely, we *may looke for good, but evill ſhall come out from the preſence of the Lord*, till we hit the right vein, as our ſervices are like cloudes, without raine, ſo the Lords favours will prove to us as the morning dew.

But what is the ground of all this failing of our *Hopes?* Even the ſuffering of this *curſed ground* of the *Hierarchie*, to bring forth ſo many *brambles:* (under favour,) if ye had begun at this ground, your work in all reaſon had gone better with you. Therefore to the uſe, which is the laſt particular of this point: *ariſe now, and do it:* The right way to the work of reformation, is to begin with the *Sanctuarie*, as Ezechia & Ioſia did: the *inner Court* of Chriſts Temple is firſt to be meaſured, before the outward Court of *Policy*. Give us leave to inforce the duety from ſome motives, beſides the reaſons, riſing from the Poſitions; we will contrive the reaſons as breifely as may be.

The firſt reaſon may be taken from the evill, which you are to deal with, namely, ſuch a *burthen* as the Lord can not any longer bear, but you muſt either eaſe him of it, or he will *eaſe* the Land of ſuch as are in *place*, and will do nothing for him. If any object that Bs. be not ſo evill; there be many good men amongſt them: we anſwer, (as hath been ſaid,) that we take not upon us to determine of their perſons; for many are willing to deceive themſelves with this ſophiſme: *he is a good man.*

Ergo a *good Lord Biſhop*, as though *goodneſſe* and *Biſhop* being both in one ſubject were *convertible terms*, where it ſhould rather follow, *he is a Lord Biſhop*, Ergo *no good man*; becauſe it is verie hard to be a *good man in a bad calling*, inſtance in a *player*, or the like. But for their good we will ſay no more; but let their common practiſe ſpeake in theſe two particulars; namelie their hatred and crueltie againſt Gods Miniſters and people, and their blaſphemous ſcoffing at the *Language of Canaan*, or Scripture Phraſe; as if a man ſhall name the *Seal of his Miniſtrie*; *glorifying of God*; *ſanctifying the Lords day*; *or walking with God*, they will houpe and hout at a man, as though he were a *Barbarian* to them.

2. The ſecond reaſon is from your authoritie and place. *Parliamentum habet in ſe poteſtatem totius Regni, imò capitis & corporis*: The Parliament hath in it the power of the whole Kingdome, yea both of the head and of the body: Then power muſt be put in uſe, or it looſeth the *power*. You are the *Elders of Iſraell*; you are an *armie of Generals*; that ſupream Court, that may call any place, or perſon to an account, whether they be for the glorie of God, the good of the King and State, or no; you are the *Phyſitians* of State; up and doe your cure; In a word, it were happie for our King and us, if you knew your power *practicallie*. They are the deviſe of man, contrarie to Gods commandment, and man muſt remove them.

Smith. de Reip. Angl.

A third

3. A third reaſon is from that precious pledge, that they keep (as it were) incarcerated to their will (namely the Kings Majeſtie,) for where they beare ſway, there the King (as *Woolſey* wrote) is *their King*.

We have ſhewed, how they have vexed Kings to the verie death. But is not the King πατὴρ ἀνδρῶν τε θεῶν τε, the Father of Magiſtrats, and private men? Or to uſe Scripture Phraſe, *the breath of our Noſtrils*, or as the people ſaid of *David*, *worth* 10000. *of us*.

Conſider then what a pittie it is to all, and an *indeleble* diſhonour it will be to you, the ſtate repreſentative, that ſo *ingenuous* & *tractable* a King ſhould be ſo monſtrouſly abuſed by *the bane of Princes*, to the undoing of himſelf, & his ſubjects.

It was truely ſaid of a wiſe *Polititian*: *If he forfeit his head*, (ſaith he,) *or be worthie of manie puniſhments, that clippeth or corrupted the Kings coyne, or poyſoneth a common conduict; how much more puniſhment are they worthie, that corrupte a King with evill Counſell, to the vndoing of himſelf, and all vnder him.* *Auſtine* in that treatiſe of the *Correction of the Donatiſts*, the cheiſe enimies of the Church, hath a prettie obſervation, concerning *Abſolon*, not impertinent to our purpoſe. *Si aliter non potuit Domus David pacem habere niſi Abſolon, &c.* If the howſe of David could have no peace, but by the removall of *Abſolon*, (notwithſtanding of Davids command, out of his ſtate-indangering indulgencie to the contrarie:) ſo no peace, proſperitie, nor ſtanding to the Church, but by the removall of the Prelacie, for the danger and enmitie of the Donatiſts

Si capite plectatur. Eraſm. de Inſtit. Princip.

tists to the Church, were not of so high a nature as the danger & enmitie from the Prelats are. *Then take away the drosse from the Silver, and there shall come forth a Vessell for the finer, take away the wicked frō before the King and his Throne shall be established in his righteousnesse.* But we mean to presse this particular a litle further, when we come to speake of the means.

Prov. 25. 4. 5.

4. A fourth reason is, from Gods offering of himself, to guide you by the hand, (as we have shewed;) who by giving of the first blow hath in mercie removed the greatest *nayl* in all their *tent*, *and will not you follow home?*

5. The fift reason is from our not-profiting by any mercie, *privative*, or *positive*, that God hath afforded us: we doe not thrive or gaine by any thing, and where lyes the fault? even in this, as we have shewed, in that we lay not the axe to the *root* of the *right tree*: We do not undermine that which undermineth us: We fight not against that which fighteth against *Christ*. Therefore to use the word of the Psalmist, *be wise* at length *great Senatours*, and in the feare of the Lord *break the bands* of these that are like to break us in peeces. What good shall we gett by removall of that *pocks of the state*, if the radicated humor in the *evill liver of Rome* be not followed with the power of eradicating *Minerals*. To move the humor, and not *to remove it, is to double the strength of the disease*. As we have alreadie given some instances of this; so we feare from this very particular, the proofe of wofull experience. The Lord

hath

hath broake the enimies *Limbeck*. Even no doubt when some *spirit of mischeife* was come to the verie *helm*, so that he hath marred the Devils labour, even when he was to be delivered of some *monstrous* mischeife to the state. But (notwithstanding all this as hath been said) if we thinke the *Vessell* to be quite broake, and their *Oyl* & *Paines*, and all lost, we deceive our selves exceedinglie; for the *menstruous* matter, and the body of the work remains in the bottom: if you give them leave thorow delay, but to lute on a new *neck*, they will show you a new *Spirit*, in an ould work, and if you stand not up in the *breach*, for a furnace of *brick*, they will make one of *marble*, and for a *neck* of *glasse*, they will make one of *steel*, so that the last *wo* will prove worse then the first, and the daye of his *death* shall bring forth more bitternesse then the day of his *life*: For know this for a certaintie that *Rome*, *Spaine*, *France*, & *Austria*; the Prelats, Arminians, and all the *crackling Thorns*, & *fire-work men* in the former work will sett all they have, and themselves to upon a *rest*, rather then they will not make good the wicked work they have begun. Arise then in the name of God, and disperse them, or looke for nothing but fearfull desolation from them.

6. The sixt reason is from the present evill condition, wherein we stand, and the danger whereunto we are lyable.

First for our state, as the Physitian said of nature, that it *was but all one sicknes*, so our state indeed is but all *one*

distemper; Or with the Prophet: *There is nothing sound from the Crowne of the head, to the sole of the foot, the heart is sick, & the head is heavie*; yea our consciences are more dominiered over within, & our state more plagued by forrains without, then any free nation professing the Gospell in the world, and for our religion and worship of God, it is so overlaid with the *rubbish* of *Idolatrie*, and *superstition* that the *sacrifice* in a manner is mixed with *tears*, and *groans*; and if it be not remedied, they will raze the verie foundations of Religion; For they have *shooke* them shrewdlie alreadie by their Popish and Arminian tenẽts and practises. As for Iugdments, besides these alreadie seased, if *we return not*, as the Lord threateneth by his Prophet: *He will cut off head, and tail, branch, and rush in one day.* Is it not time then to looke to it?

Esa. 9. 13. 14.

Can Christ endure in stead of the Sacrament of his body and blood, *according to his owne institution*, a Popish *Altar* to be erected? *Coaps*, *Cloaths*, & *Lights* befitting the same, *Wafers*, *Wine mixt with Water*, and the *Crucifix* upon the *Altar*? with this rotten *stuffe*, and stifeling *Leiturgie* hath that corrupt crew pranct up their *Masse*. Instance *Polydamnaes t Winns*, *Iannes* and *Iambres* L. & N. the former of which have braved it these of late, as it were to affront the Parliament, yea and Christ himself.

7. A ſeaventh motive, to prevaile with you, may be taken from your owne particular; it is ſaid in that forequoted place of *Eſai*, that the *Ancient and Honourable is that head*, which the Lord will *cutt off*. You are the *Elders of Iſraell*, the *Ancient* & *Honourable*, whom the Lord will cutt off by them, if you *cutt* not them *off*. We have ſhewed and proved how they have ſtruck at root, and branch of the *Ancients of England*, and how they have cauſed many to fall. You and yours (if you be right) they aym at. How diſhonourable & baſely have they dealt with the Nobilitie, & Gentrie, ſtriking ſoms hats from their heads, threatening others, making ſome Daunce their attendance.

The Ieſuite needeth, neither the force of *Spaine*, nor *Auſtria*, nor *Italie*, to the ruining of our *Religion* and *State*, the *Arminianiſed*, or right down *Popiſh Prelate*, the bellie-ſerving Machivell, the ſtate-betraying *Papiſt* wil make it readie meat for his mouth.

From this *ſelf vndermining* courſe the wiſeſt of the Counſell of Spaine have prevailed with the reſt, to take this for a *principall*; not to aſſayle our nation, till by *home-bred ſedition* and diſorder of Church & State, it be readie to fall in their mouth, & ſo they may have it cheap enough. In the mean time your ſtate & families ſhall be but a prey to the *Prelacy*, and to ſuch as the *Prelacy* do ſupport; For all the *overturners* of the Kingdome turneth upon the *hinges* of the *Prelacy*, the ſtorm may overblow the poorer *ſhrubs*, when we and our *Cedar-like families* may be blowen up by the

roots. *Curia Romana non captat ovem sine lana*: The Prelates will not prey on fleesleſſe sheep. Remove then this *deadly cup*, or your portion of it one day may make you cry out: *O! how bitter it is!*

8. The eight motive riseth from the generall desire of all the well affected, yea the meerly civill longeth for their downfall: *Sions Plea* against them hath ever been maintained, since the beginning of reformation; witneſſe both the doings & the sufferings of the Saints in that behalf, but now their tyrannie, & treacherie in betraying of the trueth, to Poperie and Arminianisme, together with the prophaneſſe of them and theirs, unvaileth more fully to men of all ranks, (as Nobilitie, Magistracie, Ministerie, Gentrie, and Cominaltie,) the iniquitie of their *place*, and the ruine thence ensueing, which maketh them cry with one voyce, *down with the Babell of Prelacy*; For the which they may justly alledge that reason, that the Philistine Princes alledged against David; that he should not go to battle with them, *least he be* (say they) *an adversarie to us, for wherwith should he reconcile himself unto his Master? should it not be with the heads of these mẽ?* 1. *Sam.* 29. 4. So whatsoever ye attẽpt for the good of *Policy*, or religion, for the diverting of evill, for the releef of the afflicted Churches abroad, will be but as *water spilt* upon the ground, for all attempts have proved no better. In every good thing they will be your reall *adversaries*, yea *wherewith will they reconcile themselves to their Maister the Pope*, but with the ruine of Religion and State,

and more particularly it may be, with the *heads* or *hearts* of you and yours.

9. The *9.* and laſt motive, is from the excellency and weight of the work in hand, namely the advancing of the *Scepter* of the Kingdom of *Chriſt Ieſus*, which is no other thing, but a *reſtoring* or eſtabliſhing of the true Officers of Chriſt, the puritie of his ordinances, and the power of his owne Diſcipline.

Of the excellency and neceſſity of Diſcipline we have ſpoken ſomewhat.

Standeth it with equitie or reaſon, that the Popes Law, which is the *Popes owne mouth*, ſhould ſpeake or rule in *Chriſts Church*? And that it is ſo with us, the *Hierarchy* it ſelf can not deny, for it is the very ſame Popiſh government, that is pourtrayed out in the Popes Canons, for the which our Prelacy ſtandeth as ſtiffe as any pontificall of them all, witneſſe Biſhop Bilſon, Biſhop Whitgift, and others. But this government (as all knew that are acquainted with it) is

Degubern. cap. 14. pag. 539.

Tract. 8. cap. 6. pag. 72.

1. Corrupt.

2. Burthenſome.

3. Tyrannous.

4. It ſpoyleth the Church of her Libertie.

5. It hath condigne cenſure and condemnation put upon it by Iuries of the learned, witneſſe Luther, Calvine, & Morney.

Inſtit. Lib. 4. c. 10

Let Doctor Whitaker ſpeake for all: *The Canon Law and Pontifician Decrees ſhould have no place with us*; For which marke his reaſon, becauſe it is (ſaith he) *Anti-chriſtian*, and *an enimy to all religion and piety.*

Ius Canon &c. Lib. de Conſut. Queſt. 2.

Hence it will follow that Chriſt muſt needes be angry with us, and ſpeake to us in his hott wrath, and ſmite us alſo yet *7. times more*, if the Scepter of Anti-chriſt may be ſtill ſuffered to iuſtle out the Scepter of Chriſt Ieſus. *What is the breaking of the Lords bands, and caſting his coards from us,* (ſpoken off in the ſecond Pſalme;) but the reiecting of his *government*, againſt which, how fearfull a threatning there is denounced, the ſame place alſo doth witneſſe.

Pſ. 3. 4. 5.

Vp then (right Honourable) *and be ſtrong in the Lord, and for the Land*, ſince you ſee the danger. *It is a fearfull thing to fall into the hands of the living God.* And how can we eſcape unleſſe this evill be removed?

1 Cor. 10. 31.

We cannot but diſcover a deceiptfull: conceipt that poſſeſſeth, and ſtealeth away the hearts of many Profeſſours among us. It is true (ſay they) we have amongſt us the evill of *Biſhops*, the corruption of ſome idle *Ceremonies*, we would with all our hearts, they were away; we alſo want *Diſcipline*, which we earneſtly deſire. But when it commeth to an overwhelming judg-

judgment, we hope *our close walking with God in piety, sanctitie, and equitie* (will through Gods mercie) guard us against it, when your *Reformed Churches* may be ledd through *fire and water*, and layd desolate, because of the Libertinisme, and profane loosenesse of the best of their people, walking nothing worthy of the puritie of Gods ordinances. We speake what we know, for we have often heard it.

But for answer. 1. Good desires are good, if they be joyned with good endevours; otherwise they are vanishing vapours.

2. *For our close walking*, if it be sheltred from confusion, it must respect *all Gods Commandements*, and that both for *Ceremony* and substance: witnesse *Zachary, & Elizabeth, walking in all the Commandments and Ordinances of the Lord.* So were they blameless. The two words in both tongues, do signifie the *substantiall precepts and Ceremonies*, which both must be *of God*; in both we must walke. This their practise, taketh away that unsound and groundlesse distinction, that we must walke in Gods precepts for the *substance*, and we may in mans precepts for the *Ceremonies.* As all the learned in Theologie do discover this distinction to be counterfeit: So it shall never hould plea for the removall of *judgment.*

Psal. 119.6 ἐντολαῖς καὶ δικαιώμασι. בנם

3. The Lord hath smitten them (indeed) for their unworthie walking, as some with that *smoke* againe raysed out of the *bottomlesse pit.* Instance, our neigh- *Apoc.* 9.2.

neighbour nation of *Scotland*. Some he caſteth into a hott bath of *blood*, as the French. Other ſome he hath expoſed to deſtruction and deſolation or to ſlaviſh captivitie in their owne Land, As *Bohemia*, the Palatinate, the Auſtrians, & other Germains, of whom me may ſay, *Is Iſraell a ſonne? or is hee a ſlave? Why is hee ſpoyled?* or in another ſcripture phraſe, *Were they greater ſinners*, becauſe they ſuffred ſuch things? *I tell you nay, but except you repent, you ſhall all likewiſe periſh*; let vs not then deceive our ſelves; our one ſinne of ſpoyling God of his *glory*, and barring *Chriſt* from his *Kingdom* (if wee had no more predominante ſinnes) will weigh downe in the ballance all their great and crying ſinnes, for which they are puniſhed; and it is to bee feared (wee pray God avert it) that when or judgment cometh into the *ballance*, it ſhall weigh downe the judgment of all the former nations: yea wee feare (as wee often heare it out of pulpits) as they have drunke *the brimme*; ſo wee ſhall drinke the *bottom*, onely the *dregge* ſhalbe left for the *whoore*: whom hee ſmiteth laſt hee plagueth worſt: Becauſe their impenitency is of the greateſt height againſt both *mercy* and *judgment*, *precept*, and *example*: woe to vs, for ſuch is our caſe, if wee amend not by removeall of our evill upon theſe motives.

Ier. 2.14.

Luk. 13.5.

When Gods owne Iſraell returned not being ſmitten, hee ſmote her ſeaven times more; yea hee threateneth her not onely with ſuch *plagues as are written*

written in the Booke of God (which are abundantly enough) but also with *every plague that is not written in the Booke of the Law*; that is such as they for the fearfullnesse of them could not conceite; and such as the Lord in his just judgment would not make them acquainted with. Deut.28.6

We have great cause to tremble at these speeches. For it is to be feared *that the Lord* (as he speaketh) *will make our plagues marvellous, and make us an astonishment to all people*. We have just cause to bring home that to our selves, that is spoken of Ephesus; *I have against thee* (for so are the words) intimating to us in them, that he will bring some great evill upon us, that he will *not expresse*; no way see we (under favour) to escape these terrible things threatned but by removing of this *M. evill*. It is not lopping, nor pruning, nor shaving, and trimming, nor pairing of the nailes of this evill (as some of great note have promised) that will serve the turne. As the Great Turke said (of the losse of his men) *it is but a shaving; it will quickly grow againe*. So will it be just in this, except you strike at the roote. Except you remove these *Majorites*, the reforming of the *Minorites* will do litle or no good. Beleeve us right Honourable, unlesse ye pluck up these stumps of *Dagon* by the very roots; their *Nayls* will grow ranker then ever they were, and they will *scratch* more divellishly then ever they did. Except this *strange fire* be removed, the Lord must make the *consuming fire* of his wrath break out upon us. Deut.28.37. & 59. Ἔχω κατὰ σοῦ. Rev.2.4.

He usuallie maketh a people to read their *sinne* in great Characters in their *judgments*. Will any daube or trimme, or put a new cover upon an ould *rotten howse* that will fall about their eares; or will they not rather *downe with it*, ridde away the rubbish, and build a new one?

Will a Chirurgian cicatrize, or skinne a purulent sore, or festered wound? Or will he not rather search to the bottom, and make a sound cure, by purging out the filthie matter, and eating out the dead flesh? Or will any adventure to cure a member that must be cutt off? If they do thus, they kill the partie. So in this case, the *whiting*, *daubing*, or *palliating*, will not serve, but *cutting off* must make the cure. As a Gentleman said to a great ma, complaining to him, that his howse was all out of order, & he could not well discerne the cause: if he would put away halting Tom, he should soone see what was the cause. And so it was indeed. So if the *halting Hierarchie*, betweene *God* & *Baal*, should happilie be removed, truth would quicklie discover the necessitie of it.

That comfortable speech of Samuel to the people, mourning for choosing Saul their King, is verie remarkeable: *Ye have done this wickednes, but feare not, &c.* As it he would say, the Lord will pardon: *Yet turne not aside to vaine things, but serve the Lord. If you do, you shalbe destroyed both you and your King.* Where observe that the Lord wil be mercifull to them

1. Sam. 12. 20.

for

for manie sinnes, but if *they turne to Idolls*, the Lord will make havocke of all.

We have not onelie turned aside, but we never *turned* wholly from *vaine things*. And we *turne aside more and more.*

If then this Hierarchie be so deadlie an evill, that as a great one said of his wicked wife; *if it live, the commonwealth must dy.* Then are they inofficious pleaders (how great soever) that hould the maine alteration, or total reformation; to be a perilous *operation in a Church.* But they go upon false grounds: First, that *no certaine ground of government is prescribed by God for his Church.* The contrarie whereof is proved, and that to be unalterable. *Ejus vitâ mea mors.*

For the further clearing of the unsoundnesse of this *Position* against the Law of God, the order of nature, & the strength of reason; let us go yet a litle further, because it is delivered by a great one, that thought himself a great statist; yea we wish it had not fallen from the pen of some *Minister* of note.

What can be more expressly and precisely laid down, than Discipline is discovered in that place of the Gospell, so often quoted, and so well knowne, Math. 18. 18. where (as it is observed by the learned) are all the parts of Discipline, namely *reprehension & Censure.* Also the true and Lawfull Officers: *Nempe presbyteri quibus est commissa non Dominis*; To witt the Elders to whom it is committed, not to Lords; Neither must it be used *Zanch. in 4. precept.*

any other wayes (saith the learned) then *Christ hath appointed, qui est causa efficiens, &c.* Who is the efficient cause of Discipline. The Elders are the *Instrumentall* cause, useing the advise, approbation, and presence of the people, in the last act of *Censure*, namely *excommunication*. The *materiall* cause is *faith and manners*. The *formall* cause, *debitus exercendi modus*, a due manner of proceeding. From these particulars the learned deduce this, *definition*. *Disciplina est facultas Ecclesiæ à Christo tradita*, &c. Discipline is a power given by Christ to his Church, to teach, admonish, reprove, correct, yea to inflict the highest punishment of giving *men over to Sathan*, if they so deserve.

For the further illustration, they apply that Parable in the Gospell, where Christ is said to be *like a man taking a farre journey, who left his house, and gave authoritie to his servants, and to every man his work, commanding the porter to watch*. Where be pleased to observe no *authoritie*, but that which is *given*; and no *work*, but that which is *left*; and over these the *Porter* must watch, that no other *authoritie* be intruded, nor other work be done. To the same effect, they cite that of the Apostle to the Corinthians, that he was bould after a holy manner to *boast according to the measure of the rule which God had distributed vnto him, and not of the things which God had not measured to him*. Since by this then, and sundry other proves, by us produced, it appeareth plainly, that Christ hath appointed in his howse one direct perfect and unalterable form

Marc. 13. 34.

2. Cor. 10. 13.

of

of *government* (otherwise as the Learned observe, it should be worse with Christ his howse, then with mens howses.) How calumnious, (if not blasphemous) are they against the *truth* of God? How *opprobrious* to his *wisdome*? How *injurious* to *Soules*? How *Tyrannous* over men of all estates? Who force a state, by word, writ, and practise, to maintaine, that Christ hath left no certain form of government in his howse. These men are the *Prelats*, against whom especially learned Calvine directeth his speech in his discourse of Discipline, where he telleth us: *quod Doctrina sit anima Ecclesiæ, & Disciplina nervus*; that pure Doctrine is the *Soule* of the *Church*, and Discipline is the *Sinews* of the Church. Yet there are (saith he) that hate Discipline so, *ut à nomine Disciplinæ abhorreant*; That they abhor the verie name of Discipline, they are *Antidisciplinarians*. Then why should men of gifts, for feare or favour, maintaine these Prelats, in giving the *Spirit* the *lye*?

Calvin. Instit. lib. 4.

Ibid. c. 12. Sect. 1.

We would have men to consider why they broach this untruth, and would have others to maintaine it; namely that they may *dung* and dresse, and still bear out that bitter *root*, & rotten *stump* of their Antichristian government; the denyall of good government in Christ his howse maketh way for all the bad government of the Beast, and such is the Hierarchicall government, which hath as much to doe with the government of *Christ*, as the *Masse* hath with the *Sacrament*: It hath none of the causes, or concurring parts, that maketh up the definition of Discipline.

It hath not *Christ* for the *efficient* cause; nor the *Elders* for the *Instrumentall*; not *faith* or *manners* (whatsoever they pretend) for the matter, but rather the cursing of them, whom God hath blessed; and for the manner it is nothing but *misorder it self*.

That complaint of an ancient Author Anno 1152. concerning corrupt Discipline, may well be applyed to the Prelates Discipline. *Est in omni ordine, & professione latens Disciplinæ figmentum, Spiritui Sancto inimicum, innocentiæ ac simplicitati, valde contrarium*: There is in everie profession (saith he) a show of order, and the *counterfeit* of Discipline, but it is enmitie to the Holy Ghost, and altogether adverse to holinesse, and simplicitie; Even just so is this their Discipline, of which a learned ancient of the same time giveth this remarkable testimonie: *Corrumpit, non corrigit, exasperat, non emendat*: It corrupteth, but correcteth not, it rather hardeneth men in sinne, then reclaimeth them from sinne.

Potho. lib. de statu Domus Dei.

Petrus Blesens. in Ep. ad Official.

2. They dreame of as many formes of government as of State Policie, which is nothing so. For God hath not prescribed any particular unalterable forme of government to this or that common wealth (except to the Iewes) but hath left it various to the varietie of States; so it be according to the generall rules of pietie and equitie. But no sooner ordained God a Church, either under the *Law* or *Gospell*, but so soone he prescribed a *platforme of government for it*.

Exod. 28.

For

For clearing of this doubt, let D. Whittaker speake: *Regis & Ecclesiæ dissimilis est ratio, authoritas legum condendarum Regis est, ac latas & promulgatas abrogare potest*, &c. *at Ecclesia Scripturis*, &c. *Imo dico ego nec leges ferre potest in Domo Dei, alioqui Scriptura esset imperfecta:* De authoritat. sacræ Scripturæ adverſ. Stapleton. c. 9. p. 436. There is not (saith he) a like reason of the King, and of the Church; The King and State may make and set forth Lawes, and abrogate the same, making others in their place (as the necessitie of the time, and good of the State shall require,) but the Church hath her Laws from the Scriptures, neither may any King make Lawes in the howse of God, for if they might the *scripture should be imperfect.*

3. For *that pretended danger of totall reformation it savoureth altogether of the flesh, and nothing of the spirit.* Acts 20. 14. &c. Tit. 1. 5.

Is it dangerous to remove a *destroying* evill?

Is it dangerous to do what God commandeth, and to remove that which he *hateth*?

Is it dangerous to remove the government of Antichrist, and to plant in the place thereof the government of Christ?

Now that the Episcopall government is *Antichristian*, and opposite to the government of Christ hath been formerlie proved.

We

We *feare* where we ſhould not *feare*: and we *feare* not where we ſhould *feare*. Should we feare to *ſlay* that which would ſlay us; or to maintaine that which will ſave us?

It is true, that Phyſitians hould it *deſperate raſhnes* to put hand to a *deadlie maladie*: but there the bodie is given for dead: ſo if there be nothing but a *reſolution* to periſh, then an evill *conſequent* will ſorte with a deſperate *ſuppoſall*.

But we looke for *better things* from your Honours (*for ſecret things belong to God*,) but you the *Phyſitians* of the commonwealth muſt apply, and ply your Medicines, and God will worke the cure.

The *remoraes of reformation*, and all the belly-God crew will certainly cry out with open mouth, that theſe *reformers are troublers of our State*. But was *Zephanie* a troubler of the State, in putting on Ioſiah to remove the *Chemarim Prieſts*, and all the reliques of *Baal*? Did Chriſt himſelf diſturb the Church when he *whipt the buyers and ſellers out of the Temple*? which practiſe the learned apply as a preſident for reformation of Church Diſcipline; witneſſe *Michael Delamangis* cited to that effect by *Morney*.

Cap. 1. 4.

Mat. 21. 12

Charles

Charles the great, and Lewes his ſonne (both Emperours) acknowledged themſelves bound, and alſo endeavoured to follow *Ioſiah* in Church reformation. Finally did *Beza* diſturbe the Church in writing an Epiſtle to Queene Elizabeth for the quite abandoning all the *high places*, & a *plenary reformation* of Church diſcipline? though *Bancroft* ſtormed at him for this, becauſe hee touched the Coppiehould of his *belly*; yet the good Queene tooke him for no diſturber of the peace. *Hiſtor. Papal. pag. 225 Gabri: Puteol. de conſil. Anno 1572.*

4. And laſtly ſuch as write for reformation in part; yet upon carnall reaſon reſiſt a totall reformation; are evinced by their owne grounds; as *ſtand yee in the wayes, and aſke for the ould pathes, where is the good way, and walke therein.* The word there muſt ſhew the way verſ. 17. now a man muſt not go halfe in one way, & halfe in another (witnes the ſame Prophet, the beſt expounder of himſelfe) *what haſt thou to do in the way of Egipt, to drinke the waters of Nilus*, &c. Againe they cite that place *from the beginning it was not ſo*: which all the learned both ancient & moderne apply to the having recourſe to Gods firſt inſtitution; *ad Originem, dominicam, Evangelicam & Apoſtolicam* (ſaith a Father) *let us goe to Gods grounds, to Evangelicall & Apoſtolical truthes &c.* As for that Popiſh Prelatical objection (that it *is not yet time*, as the Iewes ſaid of building of *Gods howſe*:) Or as Pope Hadrian anſwered Sigiſmond (Or as Doctor Soame of the ſame particular for his time) that it was not poſſible & ſafe. *Ieremi. 6. 15 Cap. 2. 18. Matth. 19. 8 Cipra ad Pompeium. Hagg. 1. 2. Quod non ſit tutum vel poſſibile.*

This we say is out of date: For it is either high time now or never. So we earnestlie desire (as Paul wished to Agrippa) that not onelie *almost*, but *altogether* reformation may be perfected: To the effecting whereof, let the terrible sequele of neglect perswade you. Bestirre your zeale and courage (right Honourable) for preventing of that black day, which may come upon us unawares.

Can a body live without *a Sowle*? Or a fowle insensate or activate a body without *Sinews*? As we have heard the puritie of Doctrine to be the *Sowl* of the Church, whereby it liueth, so also *Discipline* hath been shewed to be the *Sinews* of the Church, by which sence and motion is conveyed and maintained in the Church.

It is impossible that our state should continue, but must of necessitie fall into *desolation*, before we be aware, if reformation be not hastened in this particular.

Master Calvine sheweth what enimies they are to the State that hinder Discipline, and that from the desperate condition they bring it to: *Qui Disciplinam impediunt extremam desperationem*, &c. They who hinder Discipline, bringe the State at length to an extreamly desperate point.

Instit. lib. 4. cap. 12.

Heathen

Heathen writers obſerve; and ſo doth *Peter Martyr* upon the Kings, that *ſo long as the Romans obſerved ſtrict Diſcipline with a competent ſeveritie, ſo long they proſpered, and enlarged their Dominions; Sed labente Diſciplina*; Diſcipline decaying, the Empire came to nothing. In 2. Reg. cap. 11. pag. 276.

How then can we chuſe but periſh, who profeſſe Chriſt, and yet reject the government of Chriſt.

Nicolaus Orem in his Oration before Pope *Vrban* the 5. ſheweth this to be one of the forerunning ſignes of the ruine of Church and common-weal, when Diſcipline periſheth.

To draw to a concluſion of the proof. *Hear and tremble* at that which the Lord threateneth againſt the rejecting of this his Ordinance: *It will come to paſſe that I will ſpew thee out of my mouth.* A Loathſome people, and a fearfull & unreverſible judgment. Rev. 3. 16.

This threatening intimateth that he can not bear us; that he will caſt us out into deſpicable places; and that he will never looke any more after us; what is the main cauſe of all theſe? Even our keeping *Chriſt out at doores*, that is: *We will not have him to raigne over us.* V. 20.

Give not then the people and State, our peace and wealth, our *ſheep* & *ſheepheards*, our *Crownes*, *Lawes*, and *Royall King* (the *King* of his *ſubjects*, & *Father* of his *people*;) your owne noble and generous families: your faire meanes, and poſſeſſions, and *Gods glory* (which is

worth all:) give not thoſe (we intreate you) as *loſte*, to the pitt of deſolation.

Before we conclude the point, it ſhall be verie materiall to anſwer one doubt that may ariſe, and is moſt objected from the difficultie of the buſineſſe.

We verilie beleeve, that all the well affected to State, or Religion, upon the peruſall of this *Decade* ſhall be really and fully poſſeſſed of the truth of this Poſition, namely the *abſolute neceſſitie* of the *removall* of the *Prelacy*; and that as the Prophet ſpeaketh: *a winde to fan or to clenſe*, will not ſerve the turn; but it muſt be *a full or mightie winde* to root up; and carie away the verie foundation of their being.

Ier. 4. 11. 12.

An opus egregium quis, &c.

But who ſhall do this great work, and by what means may it be accompliſhed? yea who dare *bell the Cat*? Or where is that *Spirit* that will daſh the *brains* of that *Babiloniſh Prelacy* (we mean their place) againſt the ſtones? Or who hath that hand to bring *thoſe enimies of Chriſt* (*who will not have him to raigne over them*) *before him, and ſlay them*? We muſt confeſſe here goeth the *Beare away*; for as evills are eaſier diſcovered then cured, ſo duties are ſooner diſcerned then diſcharged. The difficulty of the duety, the ſeeming danger in the *means*, and want of *valour* to give the onſett, weakeneth the force of the ſtrongeſt reaſons. But as thriſe noble *Nehemias* ſaid to that falſe *Bellie-God*, *betraying Prieſt Semaiah*, *ſhould ſuch a man as I flie?*

Nehem. 6. 11.

So

So should you incounter all discouragements, & frighting alarms thus; should such men as we fear to doe that for our King, and Countrie, which is of more necessitie then *life it self*?

To come then to a direct answer; and first for the persons who must effect this, we say this evill must be removed by the *Magistrate* & *Minister*, according to their severall places and stations.

The Minister must remove the wicked by the sword of the Spirit (namely the word,) and if that cannot move, the *Censure* of Discipline must be used, according to that of Paul: *Put away from among your selves that wicked one*, and this must be done (saith the Apostle) *without partialitie, preferring none before another*; by vertue of the same power were Hymeneus & Alexander *delivered up to Sathan, that they might learne not to blaspheme*. But in this the best may lay their hand upon their mouth, and charge themselves with the sinne of concealing this main part of Gods *Counsell*. As for the worst, *the Prophets prophesie falsly, and the Priests bear rule by their means, & my people love to have it so, but what will we do in the end thereof*? Yea for our parts we can not tell how the verie best will answer it, for besides the Scripture the Fathers tell us, that *Disciplina est Dei Custos; retinaculum fidei*, &c. It is Gods keeper; the bond of faith, the wholsome guide of a happie way.

τὸν πόνηρον. 1 Cor. 5. 13

cap. 5. 21.

1 Timoth. 1 20.

Ier. 5. 31.

Cypr.

Of which an other: *Disciplinæ jugo omnis insolentia damnanda*: By the yoke of Discipline is all insolencie suppressed.

Bern.

This being *commanded* in the Word (as hath been shewed) Math. 18.18. having authoritie and *ratification* from above Math. 16. 16. being a main *principall* of Religion; Heb.6.2. being the *practise* both under the Law, and under the Gospell in all Reformed Churches; this being taken away (saith Gualter:) *nihil nisi confusio* & *ἀναρχία*: There is nothing but confusion & Anarchie.

Must Ministers not medle with it, nor with the enimies of it? God forbid; for this were, for fear of men, to omitt a main part of Gods *Counsell*. This is to crosse divine precept, it is against the threatenings of Gods vengeance, and against the practise of the Saints, witnesse these places which we commend to the perusing of Ministers, Deut.18.18. Math.28.20. Ier.1.17. where observe the fearfull threatening, *least I consume you before them*. Where he clearly intimateth, that vengeance is prepared against them, who dare not faithfullie, and fullie deliver their charge, for the feare of mans face, or any other cause. This made Paule assure himself of a *woe, if he preached not the Gospell*. Yea if he preached not all the Gospell, for so was his practise: *I kept back nothing*, as he would say, neither for *feare*, nor *Lucre*. So *Micaiah* would say nothing to the King, but what the *Lord had said to him*, and all that he *would say*, whatsoever should come of it.

1 Cor.9.16

Act.20.22.

1 Reg.22. 13.14.

We

We know what Fig-leave defences are made in this behalf. As ſo, they may leeſe their Miniſterie: they may preach the moſt and profitableſt truths: they may ſave ſome ſowles: and by ſtriking on this ſtring they ſhould doe no good.

All theſe doth learned and *right-downe Mr. Parker* anſwer in his Policie, thus to argue is to *be wiſe above that which is written.* God needeth to no mans Miniſterie, with any diſadvantage of ſinne; and what promiſe hath the Miniſterie without *fidelitie.* This (as the learned obſerve) is to offer a *Lame ſacrifice*, condemned Levit. 22.20. where the word doth intimate, the playing the theef with the ſacrifice.

This is (as one ſaith) to hide a part of the talent *proditorio ſilentio*; by a betraying ſilence, which the Lord threateneth fearfully Math. 25. Yea the Lord (as that Author obſerveth) expoſeth them often to the hatred of ſuch as they have pleaſed by their proditorious ſilence. *Gualt. Homil. 173, in Luc. 19.*

The ſame in effect doth the Lord ſpeake by his owne mouth in that quoted place of Ieremie c. 1. v. 17. *I will conſume thee*, or as the originall beareth it: *I will cauſe thee to fear*, (as if the Lord ſhould ſay:) if thou wilt betray my cauſe, for fear of man, thow ſhalt be a Coward indeed; for it ſtandeth not with my honour to bear thee out: This fear was a ſteyn in the face of all Melancthons excellencies, and what *exigents* it put him to they who read know. אחתן

Nemo

In Epist. ad Bull. *Nemo modestior quidem, sed nemo timidior*, sayth Zanchie of him: None more modest I confesse, but none more fearfull. It is a sure maxime, no way to be *safe*, but to be *zealously faithfull*.

Mr. Parker calleth this, hookstering of the word, in plain tearms: *Flagellare Christum, vt vita seruetur*: a whipping of Christ, that his life might be saved. Then up ye *men of God*. *Nolite consentire tam sceleſti vocabulo*: Endure not to keep silence, according to that charge given you by God: *I have sett Watchmen upon the Walls O Ierusalem! Which shall never keep silence, day nor night, and give him no rest till he establish, &c.* In the name of the Lord, *rise up in the gappe, make up the breach*, for so did not the false Prophets. In the like case Moses *would not*, for the greatest appearance of advantage, *leave* so much *as one hoofe*. Daniell would not boudge one heares-breadth. Iohn Baptist strooke at the roote, and Christ himself went on with his work, notwithstanding of the threatenings of *Herod the Fox*. Downe then with the colours of the *Dragon*; trample the Scepter of the man of sinne in the dust; advance the *standard of Christ*, and say: you do not prevaile, your labour shall not be *in vain in the Lord*. *Non minus mercedis vobis debetur lavantibus Ethiopem*, &c. You shall be as well payed for trimming of a blackamoore Bishop, as though you made him white as snowe.

Esa. 62. V. 6. 7.

Eze. 13. 5.

Exo. 10. 26

Daniel. 6. 11.

Marc. 6. 18

Luke. 13. 32. 33.

Thus as the Minister must do his part with the *spirituall sword*, so the Magistrate must do his part in removing this evill with the *Sword of Iustice*, and with this more particularly, you the *great Counsell of State, or High Court of Parliament* stand charged; which trueth, give us leave to demonstrate to your Honours three severall wayes:

1. From precept.
2. From practise, or president.
3. From impregnable reason.

For the first is that place of the Proverbs: *Take away the drosse from the Silver, and there shall come forth a Vessels for the fyner.* Prov. 25. 4. 5. V.

Take away the wicked from before the King, and his Throne shall be established in righteousnesse.

Here we are to understand what is ment by the drosse, namely evill men, and evill Officers; and who worse then the Prelats and their places: They are as Trithemius citeth it from Arnulphus; *Bonorum malici*, the verie hammers, to beat the good and goodnesse to powder, *they eat sinne, and they are cloathed with sinne*, as we have shewed. In a word, they make up a very *Masse* of sinne.

2. Here is to be considered the dangerous nature of this *drosse*, it *overlayeth, corrupteth, fretteth, & consumeth* the *silver excellencie* of a *King, State*, & *Religion*; and what else doe the Prelats, as we have shewed at large? That Phrase of the Spirit fitteth just their dealing with our King and State: they have made *our silver to become drosse, and our wine they have mixed with water*; for the latter of these L. D. or D. L. made it literallie good, as we hear in the Sacrament latelie in his Chappell. Our King, Counsell, Nobles, Ministers, & all sort of people are wofully corrupted by that *Romish drosse*.

Esa. 1. 22.

3. Hence we plainly see that except this *drosse be taken away*, there is no establishing of the *Throne* in righteousnesse; So that this must be done, all reasonable men will graunt; but what Magistrate should doe it, whether the supream or others, (if by the supream it be not done) there still riseth a doubt. For the clearing whereof, as well as we can, give us leave a litle.

It is the Kings Honour indeed with David, Ezechia, and Iosia, to purge the *howse of the Lord*: and to purge out these *Pymagate Chemarims* (the very *drosse* of his *throne*,) with the fyrie zeal-consuming love of Gods howse, were a duty worthie of so Kingly a dignity.

The

The Philosopher out of nature and experience sheweth us, that εὐδαιμονία, or happinesse of a Kingdome, consisteth in the well ordering of these three things; namely τὸ πολεμικὸν; τὸ δικαστικὸν; τὸ ἱερατικὸν; that is, in matters of Warre; in matters of Iustice; and matters of the Ministerie, and of Gods worship. *Arist. Politi. Lib. 7.*

For the ordering of the last of these there is an unalterable platform in the word, in the which busineſſe Kings must neither adde, diminish, nor take away, but if any thing be not according to *this rule*, with the foresaid Kings, he must remove it; because he is *vindex utriusq; tabulæ*, and God will require it at his hands.

The truth of this David cleareth in his last will and Testament to his sonne: *I go the way* (saith he) *of all the Earth, be thou strong therefore, and shew thy self a man.* But how should he strengthen himself? *Keep the charge of the Lord thy God, to walke in his wayes, to keepe his statutes, commandments, and judgments*; that is, such *worship*, such *conversation*, & such *execution of Iustice*, as the Lord commandeth; for all these he calleth his *testimonies*. *1 King. 2, V. 2, 3.*

Out of the which one of the Learned well obserueth, that *he sendeth him not to Counsells, Fathers* (or as we may say) to *Prelats* or *Rabbins*, but to the word of God to be his guide; as it is written (saith he) in the *Law of Moses*, Deut. 29. 9. Iosu. 1. 7. *Pet. Mart.*

Yea the Fathers also bear witnesse of this truth. *Cyrill Hierosolit. 4. Catech.* περὶ τῶν θείων καὶ ἁγίων τῆς πίστεως μυστηρίων μηδὲ ἓν τυχὸν ἄνευ θείων παραδιδόσθαι γραφῶν: In matters of faith or Mysteries of religion, men must not institute any thing without the authoritie of the sacred word. *Augustine* upon these words of the 2. Psalm: *Be wise therefore o ye Kings; be instructed ye judges of the Earth, serve the Lord with feare, &c.* commenteth verie prettily: *Quomodo Reges serviunt, &c. Nisi ea quæ contra Iussa Domini sunt Religiosa severitate prohibeant, atque plectantur. Aliter servit qua homo, aliter qua Rex; qua homo vivendo fideliter, qua Rex justa præcipiendo, & contraria prohibendo, sicut servierunt Ezechias & Iosiah, Lucos & Templa Idolorum, & excelsa contra præcepta Dei diruendo*: How doe Kings serve the Lord with feare (saith he) but by forbidding and punishing with a Religious severitie such things, as are contrarie to Gods commandment. A King must serve the Lord one way as he is a *Man*, and an other way as he is a *King*: as a Man by *believing* well, and *living* well; as a King, by commanding that which is good, and forbidding and removing that which is evill. So served Ezechias and Iosiah the Lord, by demolishing the Temples, Groves, and high places of the Idolaters, yea and their Officers too. So that we see there is neither precept nor president wanting to Kings in this particular. *Ps. 10. 11.*

The King further inforceth this Counsell upon his Sonne from the benefit ensuing; *that thow mayst prosper in all that thow doest*; which Counsell, saith the same Author, if it had been observed by Kings, the Church of God had not been pestered *with such a heap of mens traditions*; *ad quas cum principes vergunt, &c.* To which when Princes begin to incline, they grow incertaine, and fleeting in their Religion.

Hence we see what danger these *Lords of Misrule*, and *Great Masters of Ceremonies* bringe our King and State into, which should make us all (and you especiallie, right Honourable, and the faithfull Ministers) on the knees of our hearts, to importune our *endangered King*, in the words of David: *be thow strong*, or *strengthened, O* King, *& shew thy self a man, keepe the charge of the Lord* in this main & weightie particular of removing the *Prelacy*; Or (as Abimelech in an other case:) *Gratious Sr.* take an axe in your hand, and cutting downe, say to your Senate, what *ye see me doe*, *make haste, and doe.* Iudg. 9. 8.

What hath the *drosse* to do with the *gould*? Or the *Throne of Iniquitie* with the *Scepter of Christ?*

A more necessarie work for all Gods Church; a more Princely and profitable act to your *Highnesse* self; a more happie thing for the State, and more pleasing to God, could not be thought upon.

That theſe be the *droſſe*, or *perfidiouſly immorigerous* (for ſo the Septuagint rendereth it) beſides all our proofes, wofull experience proclaimes it; And *gracious* Sr. you know it better then we can tell you; It is their apiſh condition inſenſibly to abuſe: they are as *Worms* & *Mots* unto *Kings*, and their *States*, one applyeth directly that place of the Proverbs to their abuſing of Kings: *Epiſcopi qui Reges ſapiunt eos contra puram religionem accendunt, & cavent ne quis ad colloquium admittatur*, &c. Biſhops (ſaith he) who hedge in Kings, do incenſe their miindes againſt the puritie of Religion, and block up the way, that no good man can have acceſſe or ſpeech to them. This is very true, witneſſe the bloody practiſe of the French Prelats againſt the Waldenſes, whom they accuſed to *Lewes* the 12. of many fowle, but forged crimes; barring all acceſſe to the King, whereby they might clear themſelves: till at length that good King tould thoſe *Foxes*, that if he were to condemne the Devil, he would give him a hearing. Whereupon he ſent his Confeſſor and Secretarie of State to try the matter; who returning to the King, cleared their innocencie, & commended ſo their pietie, and integritie, that the King affirmed by his ordinarie oath, that they were better then himſelf, or the Prelates that accuſed them.

ἀπῖθεν-τες.

Lavater.

We need not go ſo farre for inſtances to your Highneſſe; we have too many at home; witneſſe the ſhutting up of acceſſe from poore women, and their petitions, for the deliverie of their huſbands, impriſoned

againſt

againſt the Law of God, and your Majeſties Laws by the Prelates. They are ever as a *black cloud* between your Majeſties pious ſubjects, and the Princes *favour*: For the which *Swinglius* compareth them to the *watching Dragon*, that kept the golden Fleece.

But this *droſſe* being taken away by your Majeſties refining *power*, and this cloud being diſperſed by the *irreſiſtable* heat of your Sunſhining zeal; the beams of your gracious favour ſhall warme the hearts, and cheer the countenances of all your truelie religious ſubjects; that Heaven and Earth ſhall bleſſe you, honouring Chriſt with the overthrow of his enimies, and the eſtabliſhing of his Scepter in this nation; which was never yet done by any of your predeceſſours: The Lord will honour you, by making your *Crowne* faſt upon your *head*; by confounding your foes at home & abroad, yea he will ſett you as a *Signet* on his *finger*, and as a Seal upon his *hand*. In a word, *great King* (as hath been ſaid) *you ſhall proſper in all that you doe, and whether ſoever you turne your ſelf*. Yea this tranſcendent peece of ſervice to your God, ſhall make you far more glorious then all your ancients with all their great conqueſts.

With theſe, or the like ſpeeches, our Soveraigne ſhould be plyed, *whoſe heart is in Gods hand*, and who knowes, but by *prayers* and ſuch ſpeeches we might prevaile?

But

But put the caſe that the good *Harmleſſe* King be a captivated *Ioaſh*, by Athaliahs *Arminianiſed*, & *Ieſuited* crew. Or a miſled Henrie the 6 diſpoſſeſſed of his faithfulleſt *Friends*, and beſt *Counſell* by the pride of the French. Or a Henrie the 3. overawed by a divelliſh dominering *favorite*. Or an Edward the 6. over poyſed and born downe from his good purpoſes to Gods glorie, and the good of the State, by the halting and Falſhood of the *Prelats*, and their Romiſh confederacies; ſo that ſuch a King, though he *hould* the *Scepter*, yet he *ſwayeth* not the *Scepter*, neither can he free himſelf, nor execute his deſignes, becauſe the *Sonnes* of the *man of ſinne* are *to hard for him*: Shall the Counſell of State leave a *good head* (though it ake) in the hands of the wicked? God forbid.

To cut themſelves off from the head, is to ſhow themſelves no *members*, but either rebels or ſtarke cowards; & not to help the *head* in ſuch danger of deſtruction, both to head and members, is to proclame themſelves to all the world, to be *dead*, *diſhonourable*, & *unprofitable* members.

Then you the great Counſell of State muſt *remove the Wicked from the head*, and take *away* the corrupting and corroding *droſſe* from the *ſilver-excellencie*, and excellent integritie of the King; ſo ſhall ye have of him a *refined Veſſell*. What can the head do when the hands deliver not? eſpeciallie if the animal ſpirits are obſtructed

ſtructed by the foggie vapours of ſuch an *Ephialtes* or *Incubus*; as the Biſhops are. As one in that diſeaſe would gladly ſpeake and doe, yet can not poſſible for the weight of thoſe Clogging *vapours*, overlaying both Spirits and nerves; So good Kings born downe, & overlaid with a *droſſie crew*; and ſcared with the black vapours of their *Chilling fears* thence ariſing, would oftē both expreſſe their deſires of reformation, and reform indeed, but they can not, or dare not vent themſelves, becauſe they ſee ſo few hearts to affect the buſineſſe, and ſo few hands to help in it; eſpeciallie amongſt the great ones; where on the contrarie the enimies of reformation will lay all their *lottes together*, yea they will ſett up eſtate, and life, yea ſowle, and all upon one reſt, for the ſafeguard of the Divels Kingdome; the more ſhame for us, that we dare doe no more, then now a dayes we dare, for the Kingdome of Chriſt.

Azariah the Sonne of *Amaziah* is much commended, that he *did uprightly in the ſight of the Lord, according to all that his Father Amaziah did*, but for this he is blamed, even when he was at beſt, that *the high places were not put away, but the people yet offered, and burnt incenſe in them.* 2. King. 15. 3. 4.

A learned Commenter giveth a reaſon of this; his ἔλλειψις, or *delinquencie*, (as he calleth it,) *etſi eſſet optimum, &c. hoc non tētavit quod fortaſſe putaret inveteratos hominū errores difficulter evelli poſſe*: thoug total reformatiō was the beſt (ſaith the author) & he knew it to be ſo, yet he Pet. Mart.

durſt not attempt it, becauſe he thought that the people would hardly be brought from their inveterate errors.

It is juſt ſo with us; for how may good motions of reformation, in ſundry of our Kings, have miſcaried, thorow feares ariſing from the *perfidie*, & *rebellion* of the *Prelacy*, we have partlie ſhewed, and might further enlarge our ſelves, but that your Honours know them well enough.

Vndermining *Prelates*, and dominiering *Favorites*, have caſt our braveſt Kings into many cold ſweats.

Henrie the 3. as wiſe and well governing a Prince as any we had, after that he was rid of evill *ſpirits*; being in danger of drowning upon *Thames*, he was ſomwhat tranſported with feare; and being come on ſhoare; Mountford bad him be of good cheer, now the danger was paſt: The King replyed, that he was more afrayd of him, then of drowning, or any other danger: and of all the feares, and cares, & deſperate ſtraits, of this King, who were the prime cauſe, but the proude Prelates? 2. King. 15. 3. 4.

Yea a Tragicall inſtance of our late *King* might ſerve for proofe enough, if there were no more. If ever Prince deſerved the name of the *Biſhops King*, and *Father of favorites*, that did he; but how was he requited of both? Surely for the reverence that we owe to Kings, we are aſhamed to ſay how groſly they abuſed him, in life and in death; yea he found himſelf ſo

ſo deluded to his face, and (all things going head long to wrack) that he groaned in his ſowle to be rid of his burthen; and if he had had as *mettle men* about him, (as ſome times he had, who would have *broke* the *ſnare* and delivered his *ſowle*) we ſhould have ſeene that he would have owned the fact, and thanked them too.

Yea with greefe in heart, to come to the verie dayes wherein we now live: Have not the Prelates, & their late *Champiõ* ſo *hedged* in our now Soveraigne, that he could ſcarſe looke but at their appointment; to the no ſmall diſhonour of his Majeſtie, the undoing of the State, and the wounding of the hearts of all his loyall and loving ſubjects.

Hence you ſee, great *Senators*, what need Kings have of ſuch a Counſell of State, as will deliver their *ſowles* from the *ſnare of the Hunter*.

The late Lord *Verulam* gives a verie prettie morall upon that fiction of the contention of the inferiour *Gods* with *Iupiter*; wherein it is feigned they were to hard for him, till *Briareus* came in, and made them know, they were but *Rebell-Gods*. He compareth the *houſe* of *commons* to *Briareus* his *hands*, whoſe office and place is to vendicate the *ſoveraigne power*, the good of *State-government*, and the glorie of *Gods worſhip* from *pollution*, *ruine*, & *Indignitie*: your *Honours* are the *verie hands* which muſt, or ſhould, work our de-

liverance, in Religion, King, and State: Let flatterers, and enemies to King, State, & Religion, say what they will, you must be to them, that which *Antigonus* said of *Zeno*, the great Philosopher: *Gestorum Regis Theatrum*: The verie *Theater* of the Kings actions: Or as the Philosopher sayth of the hand: It is the *Instrument of instruments*. So must you be *eyes*, *ad discernenda Regis pericula*, to discern the present danger of the King, and hands to him and us, to deliver all out of danger. The ancients give for an *Hieroglyph* of a wise *Senate*, and able *Counsell*, a litle *fish* going before the great *whale*, discovering shallowes and other dangers, and shewing the way by the motion of it self. This living the whale is safe, but being dead, he knoweth not what to do; so must your provide for the *establishing of the Throne*, the rectifying of government, or he may split upon the *rocks* of malicious Counsell, or sinke in the quicksands of base flatteries, and at your hands his miscariage will be required.

This course have stout and wise Counsellers taken for the deliveries both of Kings and States, as we may read ad large, both in sacred and prophane Histories.

The Counsell of State delivered *Ioash* from the bloodd tyrannie of *Athaliah*, Gods worship from Idolatrie, and the Kingdome from destruction; where if any object that *Athaliah* was an usurper, and that *Ioash* was kept besides the Crowne; we answer, it is as great a mischeife to a State (if not greater) for a

good King to be manacled & swayed by the wicked in his throne, as to be besides his throne. As it is an evidēt token of Gods wrath, to be without *Counsell*; as the Spirit witnesseth of his owne people: *A nation voyd of Counsels*, Deut. 32. 28. that is, never a whit of Counsell at all amongst them; so *Wicked Counsellers* (as the same Spirit speaketh) are the very *Chair* of *Deceit*, Proverb. 12. 5. to carie Kings and Kingdomes headlong to destruction.

We read of *Vzziah* his proud attempt, whose heart being lifted up with prosperitie, and forgetting that God had *Wrought all his Works for him*, he will *burn incense upon the Altar* of the Lord. But Azariah, and the *valiant men of the Lord*, withstood him, shewing from the Law, that it *pertayned not to him*, 2. Chron. 26. 11. 17. &c. Yea though he was *Wroath*, because he might thinke his good intent might cary him out, yet they would not suffer him V. 19.

Why then should ye, *great Counsell of State*, and our *valiant men of God*, suffer the *Ministers of Antichrist*? to offer *strange fire* on the Altar of the Lord, which will cause the fire of Gods indignation, (if it be not removed,) to consume us all.

That passage of the Philistim Princes, is verie remarkable: They seeing David with his Hebrews marching on with the King, fall to expostulate the matter with the King: *What do these Hebrews here?* The King apologied Davids fidelitie to the Princes, from that good and faithfull deportment, that he had found in him ever, since the time of his being with him: but with this the Princes were not satisfied, but were wroth, saying to the King: *Send this fellow back to his place, &c.* They render a reason; that he would be *an adversarie to them; for wherewith should he obtain favour of his Master? should it not be with the heads of these men?*

1 Sam. 29.

In this same passage, there be many usefull, and observable things:

First, that Gods people in their straits should beware how they cast themselves upon the enemies of God; for that may bring them into greater straits.

2. As a learned Author saith well: *Politia non mala*, &c. It was not an evill Policie amongst the Philistims, *ut Rex admoneretur, imo libere reprehenderetur à suis, vt non semper posset quicquid vellet*: To admonish the King, (saith he,) yea and freelie to reprove him, (*especiallie in matter of no lesse weight than the saving or leesing of himself and his subjects*,) for Kings may not alwayes doe what they list. As if (saith

Pet. Mart.

(ſaith the ſaid Author) they ſhould further enlarge themſelves to the King, by way of expoſtulation. Is this to guide your affayres by Counſell? to take a man to battle with you; and give him a cheefe commanders place, who hath been a heavie enemie to you and yours: the ſhedding of our blood hath won him the hearts of his people; he hath a fair pull for the Kingdome, and now you will putt a priſe in his hand, namely all our lives, by which he may bring himſelf in greater favour with Saul than ever he was before; beleeve it, that muſt not be; you (that are worth all us) we, and ours, and all ly at ſtake, we muſt not leeſe you, and the Kingdome, by preferring your fancie or growndleſſe affection before ſound reaſon.

3. The grownds of their oppoſition were verie good; For what wiſe man could thinke that a man obliged by ſo many bounds to his *Country*, and of ſuch faire hopes to the *Crowne*, would bathe in the blood of his brethren, and vaſſall the Crowne to an uncircumciſed enemie, of whoſe crueltie they had often taſted, which if he could not do, then of neceſſity he muſt betray them; and in very deed, if the Lord had not brought David ſtrangely off, he had never been in a greater ſtrait. As for the Kings reply upon the experience of Davids good behaviour, it might eaſily be anſwered: that as there is nothing liker *ſanctitie* then *hypocriſie*, ſo there is nothing liker *fidelitie* then *whited* treaſon under truſt.

For

For application: *nam fas eſt & ab hoſte doceri*, for we may learn of our enimies: is not our King and State in as great danger as *Achiſh* and his Kingdome was? Yea ſure, and greater. Love you not your Soveraigne and your Country, as dearly well, as the Philiſtim Princes did their King and Country? Ye can not chuſe, but love both better; then be as *faithfully* free with him, as they were with *Achiſh*.

Why ſhould the *Prelacie* be *Domini fac totum*, that is: *Don do all*, or grand commanders in *Church* & *State Policie*? Since, 1. they oppoſe with tooth and nayle every thing that is good.

2. They have had their hand (as hath been proved) in all the great evils, that hath befallen the Church and State.

3. Never any good thing proſpered that they putt their hand too.

4. The King & State ſtood never need, but they alwayes deceived them.

5. And laſtly, (as the Princes ſaid) if opportunitie ſerve, they will make peace with their *head*, if it be with the loſſe of all our *heads*, if they continue their places.

That which *Tullie* objecteth to *Verres*, is the ordinarie practiſe of the Prelacie: *Conſulem ſuum deſeruit, & venit ad Syllam*: He forſooke his Conſull (ſaith he) & went to *Sylla*: ſo if the Pope com to *Winde* his *horn* a litle higher here amongſt us, the *horns* of the *Beaſt* will

puſh

push downe *King* & *Counsell*, and all, to make way for their Master.

If once the Pope with *Iehu* cry: *Who is on my side?* then all his train will be too too readie to fling Gods howse out at windowes.

For evidence whereof; take their present actions, as a scantling of their future attempts: if you looke not to them, they may well serve us, as a *Grecian Bishop* of *Muchla*, in the Province of *Tegan*, served his Country. The Citie was beleagered by Machumet Sonne to Amurathes: he sent one of his nobles to *Asanes*, a brave commander and governour of the Citie, soliciting him partly by promises, and partly by threatenings, to give up the Citie; who answered, that the place was strong enough, and mantled with a threefold wall; besides other munitions, and store of munition; therefore it were a shame, to give a place of that strength for lost; if the great Turk were resolved to assault, they were resolved to maintain their honour, by death or by life. But the Bishop knowing that they could not long hould out, for want of victuals, sent a privie Messenger to the Turk, showing him what strait they were in, and that he might have the place as cheap as he could desire it. By this meanes the Citie was betrayed; wherefore the Author blaseth him in the margine of the Historie for the *Traytor Bishop*. But this is but a pettie matter to that which some of our owne have done, who have betrayed whole Kingdomes, besides their stirring up the subjects to rebellion.

Leonici Calcõdolæ de rebus Turcicis citatur à Iosephi Scaliger Pag. 263. Proditor Episcopus.

Beſides the foreſaid inſtances from Scripture, what abundance of examples have we in humain Hiſtories of grave Counſels prevailing with their Princes, to the great good of King and State.

It is written of *Antonius Pius* the Roman Emperour, that he debated with his Counſell a buſineſſe of great weight, ſo that he would have it according to his *will*; But *Scævola* the great Lawyer, and faithfull Counſeller, with others of the like fidelitie, would have it according to his *weale*, and ſo indeed they caried it: *I ſee Maſters* (quoth the Emperour) *it muſt be as you will have it.* Yeelding this reaſon: *Æquius eſt ut ego tot talium q. amicorum Conſilium ſequar; quam ut tales q. amici meam unius voluntatem ſequantur*: It is fitter (ſaith he) that I ſhould follow the Counſell of ſo many, and ſo faithfull friends; then that ſo many ſuch ſhould follow my will, being but one.

Dioniſ. Halic. lib. 2.

The like is related of *Lewis* the XII. of France, who thanked his Counſell much for their faithfull and conſtant reſolution.

But to go no further, have not your Anceſtours both kept ſundry Kings, for a great while out of the pitt of deſtruction, and pulled ſome *as Brands out of the fire?* Inſtãce, *Henrie* the III. whoſe hiſtorie you know, who after that he *came to himſelf* was as good a King as the beſt. It is related of him, that he would often ſay, that had his ſubjects followed his will, both he & they

they had perished, but he thanked God, that if he *knew* not how to *rule*, yet they *knew* how to *obey*.

Consider those things, and the *Lord give you understanding*. Let not men have just cause to say to the body *representative* of the *State*: what is become of the *activities*, right-downe *fidelities*, and *loves*, of English Parliaments to their Princes? Let it not be said of you, as God upbraideth that proud, but cowardly people the Iewes. That *ye are not valiant for the trueth*. Or as an other Prophet hath it, that *will not contend for the trueth*, that is, passeth by without regard, or removing the Arch-enemies of the trueth.

1.Sam. 26. 15.16.

Ier. 9.3.

Esa. 59.4.

Give us leave to speake: Ye know how ye went away at the last rising, hanging downe your heads, yea some with tears in your eyes, (as though) ye had been led in Triumph after the Dukes Chariot: and what a deal of Triumph and tantost was there in the *Tabernacles* of the wicked?

2.Sam. 17. 11.13.

It grieved the sowles of some, to see the Kings pale lookes, and heavie countenance, howsoever the *little-good* Prelate, and his faction, were alwayes prompting with an *omnia bene*, or *ha, ha, so would we have it*: But God hath broke the *Base*, break you the *Treble*, or the *trouble* of the *Prelacie*, & then the black *Sanctos* of their Musick is marred: But if you suffer still these grand enemies of State, with their confederate favorites, to turne our *silver into drosse, and our wine into water*; all

nations will blame you exceedingly, becauſe they doe conceive, if any other nation had our King that they ſhould have of *him* a *refined Veſſell*: Yea take heede in this caſe, that it be not ſaid to you by the Lord, as David ſaid to Abner, and other of Sauls Courtiers, for the negligent watch they kept over the Kings perſon;

1.Sam. 26. 15.16. *Are you not valiant men, and who are like to you in Iſraell? Wherefore then have you not kept your Lord the King? This thing is not good that ye have done.*

Beſides Miniſters and Magiſtrates, all private parties that love God and their Countrie, ſhould have a hand in Babels overthrow; as the benefite tendeth to all, ſo the dutie belongeth to all. The Counſell of Huſhai to Abſolon forteth well with this buſineſſe, that

2.Sam. 17. 11.13. *all Iſraell ſhould be gathered from Dan to Beer-ſheba, as the Sand of the Sea in number*, who may with the *ropes of their prayers, joyned to the* power of your *hands, draw the Citie of* their *Babell* into the *River* of deſtruction, *vntill there be not one ſmall ſtone found.*

But more of this when we come to the meanes.

2. We come in the next place to the ſecond point of proof, namely the practize of nations, or the preſident of all reformed Churches. Approvable practiſe, eſpecially of Gods people, in a thing of high, and neceſſarie nature, is both a good warrant and inducemen

ment to others in the like caſe. Yea it ſerveth to condemne them, if they do not follow.

To begin then with the *Vnited Provinces*, when *Philip* the II. of Spaine, contrarie to the nature of a King, the Counſell, & intreatie of his Father, his owne ſolemne oath, & covenant, made at his entrie, had reſolved in his heart, by the inſtigation and evill Counſell of the *Duke de Alva*, to make ſlaves of the *Netherlanders*; Cardinall Granvell, and the black Counſell of *Hell* deviſed for the effecting of this, and for to adde to their burthens, the bringing in of 15. new *Biſhops*, together with the *Spaniſh Inquiſition*, both which the Duke de Alva eſtabliſhed, to the ſpoyling of their goods, the tormenting of their bodyes, and undoing of their ſowles; the priſons were ſo full, they were forced to erect more, upon which cruell courſes 100000. families left their places, and meanes, to ſave their lives, by living other where, but by this *fierie triall* the Lord did not onely purge the *droſſie*, and heavie diſpoſition of that *people*, and made them more weeldie for *Armes*; but he alſo thereby made the ſcales to fall from their eyes, that in the midſt of the fornace, they ſaw the light of the Goſpell, which with all thoſe dangers they imbraced and maintained with their blood, they gathered themſelves into companies, as in Zealand there were 60. companies: they built Churches, which the cruell *Duke* demoliſhed, and in their place ſet up Gallowes, executing all that could be found.

Yet for all this they went on, till thorow Gods mercie, and the assistance of neighbouring Princes (both with their purses, and the blood of their subjects) they grew to an united body; and having broake the bands both of Spanish and Popish tyrannie, they tooke away the *drosse* of that *overlaying*, & *tyrannizing Prelacie*, as the grownd of all their wo, and as the onely way to establish the puritie of Christs ordinances.

They cashiered the Bishops of *Vtrick*, & of *Haerlem* in Holland. The Bishop of *Midlebourgh* in Zealand. The Bishops of *Lewardin*, & *Groening* in Frizeland. The Bishop of *Deventer* in Overyssell, after which they prospered exceedingly against the enemies, for this is the way indeed; *to catch the ould one.*

If this had not been a good course, or if any thing would have served but this, then notwithstanding of their resisting of the Spanish tyrannie, they might and should have kept these *Holy Fathers*, *the Prelates*, as their *cheife builders* of the howse of God: But God taught them, and heavie experience cleared this principall; that there is no building of *Gods howse*, after his owne Patern, so long as the *Pillers* of Antichrist beare swaye in the howse, there is no shutting of the dore, whilst the thief is in the howse: so long as they had kept *possession*, *Spaine*, & *Rome* could never fullie have lost their *possession*, and therefore they tooke the right course, both for *reformation*, & *libertie*, to shutte them quite out at dores; neither did ever any true friend

friend to the Gospell to this day condemne them; not the King of France, being a Papist, nor his brother, *Duke de Angue*, their governour, though also a Papist.

Vpon this their deliverie from Spaine, and Rome, they gave this devise to their armes; a coller about the Lions neck, with this *Word: Rosis Leonem, lorris mus liberat*: The bands being broken, the mouse setteth free the Lion. And on the other side against it, the King of *Spaine*, and the *Pope*, with this devise: *Liber Leo, revinciri pernegat*: The Lion being once free, will not againe be bound.

The summe of all that hath been said, concerning this particular, be pleased to see in the Historie of the Netherlands. Onely give us leave to apply the devises. *Meteren. Pag.* 43. 45 49. 91. 305.

Our Prelates keep not onely the *Lion*, our *Soveraigne*, in bands, but even the *Lion* of the *tribe of Iudah*; and as the *Pope* & *Spaniard* counted no more of the *Belgick forces*, and their confederate helps, then of so many *mice*; even so the proud *Prelates* partly thorow their owne ambition; and partly thorow the carelesnesse, or feare, or part taking of others, are growen with all their rable, so to outbrave the Parliament; that they count no more of them then so many *mice*: they are growen so pack now with the *scare crow-censures* of the State, (for they count them no better,) that they are no more afrayd of that terrible *Tribunall*, then

the

the *frogs* were of the log; that Iupiter is feigned to let fall amongst them: Yea as the Hungarian goeth not ordinarily with his weapon, nor is not reputed a brave Gentleman, till he have killed a *Turk*, so among that crew, he is not a fellow *in grain*, till he have braved the Parliament: But let them know whom they deride; and as the Belgick *mices teeth*, or rather the noble *Brittans blades* freed this Lion (though now too forgetfull of his deliverer;) so cut you the *cords* (for that is better then to unloose them) set free the *Lion* of *State* and *Religion*, and you shall be more precious to God, and better metall to the state, then the gould whereof the Philistims mice were made, which they sent home in the Ark. Yea your *devise* shall be *this*, conspicuously glorious to all the world, ingravē in goulden *Characters*, about the neck of *King* & *Church*. *Hic Senatus est medicus huius Leonis*: This Parliament hath cured this Lion of the Kings evill.

A second instance of practise may be taken from the *North-Britans* or *Scots*, our neighbour nation; who did vendicate the libertie of the Church, and State, to so high an alay, that in everie particular it was without paralell: so that the last King gave this testimonie of it, that it was as pure a Church (if not purer) as any, since the time of Christ; and therefore he thanked God, that it was his lott to live in it; and how came they to the excellencie of that puritie? but by *taking away the drosse*, namely the *Prelacie* with all the train of the trumperie; so that they left not one

Hoose

Hoofe of the Beaſt. But who did this? even the Counſell of State? but by what authoritie, *command*, or concurrence from the ſupream Magiſtrate? Surely by none at all, but rather againſt the ſtern and cruell oppoſition of *three Popiſh Princes*, all raigning over them with an high hand; namely, *Francis*, & *Marie*, King, & Queen of *France* & *Scotland*, & Queen *Mother* Regent for the time, Siſter to the houſe of Guiſe. Theſe *three Princes* were devoted ſowle and body to the Pope, & the two women were as reſolute and Politick for atchieving of their malicious ends, as any of their *Sex*. Beſides they had all the power and Counſell of theſe howſe of Guiſe, (who ſwayed all France) to further their attempts. They ſent great forces into *Scotlãd*, with a number of the fierceſt ſpirits, ſhrewdeſt pates, and beſt ſoldiers, that were amongſt them; that with fire and ſword they might deſtroy thoſe reformers, with their poſteritie, and root out the Goſpell. We will trouble you but with one inſtance.

One *Labroſſe*, a great Counſeller, & Soldier, thought it was fitteſt to deſtroy all the nobilitie, and to billet ſome thouſands of the French Horſe upon their meanes; and as for the cominaltie to make vaſſals and ſlaves of them: his letters directed into France to this purpoſe were intercepted, which ſtirred up the ſtate to ſtand for reformation, as much as for their lives. To theſe fierce deſignes the Biſhops were *Fyre* & *Bellows*; witneſſe, one of them in theſe blooddie broyls,

broyls, who railed and curſed the Soldiers, becauſe they did not burne, rob, ſlay, and raviſh all right downe before them. Eſpeciallie he was vexed, that they did not murther one *William Matlan*, a brave Gentleman, and ſo good a Scholler, that he was to hard for all the learning of *Sorbon*: Therefore the Biſhop would have the Soldiers to cut his throat; and that ſhould be an *unanſwerable argument*: but the Lord quenched all their fiery darts, and ſo ſtrengthened the hearts, and guided the hands of the ſtate; with the aſſiſtance of Queen Elizabeth, that they prevayled mightily againſt their, and Gods enemies, and never gave over the work, till they layd (as one ſaid) the verie *Coapſtone of reformation*.

Ep. Ambian. Buchan. rer. Scotio. lib. 10. p. 174.

It is true indeed, that our Engliſh *Euroclydon*, or ſulphurious South-burning winde of Babel, together with ſome rotten *Meteors* of incloſed vapours amongſt themſelves, have like an earthquake ſhaken the howſe, and uncovered the roof of it: but let us looke to it; we are the unwholeſome *point*, from whence this *infecting winde* hath blowen upon them; for if we doe not, it is like not onely to ſplitt our Ship upon the rock, but alſo to rent the veyle of *three Kingdomes*.

We could relate at large more inſtances, as the *French*, *Switzers*, *Bohemians*, *Germanes*, & *Geneva*,) who preſently upon their reformation removed this ground of *deformation*,) but the truth is ſo well knowne, we ſhould but take up time; onely obſerve this

this point of reformation, obſerved by the *Biſcayns* to this day, as ſome write: this being a Province of Spaines Dominions, the people can not endure a Lord Biſhop to tread upon their ground; witneſſe, that *tryall* that Ferdinand the Catholike made, by bringing a Biſhop with him, guarding him in the midle of all his great trayn; but the people not able to endure him, the King ſent him preſently out of their territories, and they digged up the ground, whereon the Biſhops Mule ſtood, and caſt it into the Sea.

I recite this the rather, becauſe it is cited by that geybing *Geographer*, who telleth the Puritanes, that that were a fine place for them to dwell in; but there is a better way then that, root ſuch Biſhops out of England, and it will be a finer place for the Puritans to dwell in, and let the Biſhops and their favorites go make their peace with *Biſcay*. *Helen.*

To conclude the point, you ſee (right Honourable) what other States have done for the deliverance of them, and theirs, and clearing the title of *Chriſts Kingdome*; and that with more reſiſtance, and leſſe concurrence then you ſhall have; therefore you ſhall do well at length to follow in that which is good, leaſt they and their actions riſe up againſt you.

The 3. and laſt poynt of proofe is from the reaſons ingageing you to the *ſervice*. We have alreadie in ſome Sections foregoing urged the matter from 9. ſeverall reaſons, or motives: now give us leave briefely to adde theſe foure: *nam abundantia non nocet*: Plentie is not offenſive.

1. Conſtraynt or command is layd upon you from the word, as we conceive, namely from that place of the Proverbs, ſo much beaten upon. Compared with other places of Scripture; as, *thou ſhalt take away evill from Iſraell*; where be pleaſed to obſerve, that everie *evill* (without exception) muſt be taken away, and the greater *evill*, the greater neceſſitie of removall, and who muſt doe this? onely the ſupreame Magiſtrate? Not ſo; but alſo the *Senate*, yea every *Miniſter*, or Iudge, appointed by God, for ſo the word teleth us.

Deu. 17. 12

In divers places the Lord complaineth, yea and wondereth, that men of place ſtande off from the Lord in this imployment: and *when he ſaw there was no man, he wondered that none would offer himſelf*, &c.

Eſa. 59. 16.

Againſt *I looked, and there was none to help; and I wondered there was none to uphold, &c.* An other Prophet to the ſame effect:

cap. 63. 5.

I ſought for a man among them, that ſhould make up the hedge, and ſtand in the gappe, before me for the Land, that

Eze. 22. 30.

that I should not destroye it, but I found none,

In all these places it is a wonder that the great Iehovah should stand *wondring*, that there were none to lend a hand, to the saving of the Church and common weal: that there was no Physitian to Minister one Dram to that deadlie diseased State: in the travels of the people in the wilderneſſe, notwithstanding of the peoples transgressions, they had Moses for a *Physitian*. In the promised Land, they had many good Iudges. In *Eli* his time, they had Samuell, and after him sundry good Kings: But at this time not one. What not one? Was there not Ieremiah, Baruch, Ezechiell, and a good remnant, that *mourned in Sion, and were marked in the forehead?* Yea sure; but Ieremie was imprisoned beaten, and put in the *stocks*, and to Ezekiell they were as *Scorpions*; the greater sort, as Princes, Nobles, & Magistrates, were either like the *Buls of Basan*, & the *King of Samaria*, trampling *all under foot*; or like the noble men of Tekoa, *they would not put their necks to the work of the Lord*; or they were like the *prudent Professors* of these times, whose cautelousneſſe *Amos* discovereth, that *kept their silence in that time, for it was an evill time*. Or if there were a remnant, that could not hould their peace, but for Sions sake they must speake; they were houlden, as *Lavater* well obſerveth: *Hostes Reipub. & Ecclesiæ*: the enemies of the Church and common weal, tumultuous and factious fellows, they are never quiet; the Land can not beare them.

Eze. 9.9.

Hos. 4.

Nehem. 3.5

Amos 4.13.

The foresaid Author commenting, on Ezechiel, applyeth this to his time, and so may we to our times; for there are some of all sorts, but that the *prudent* in place of authoritie especiallie should *keep silence*, or not stand up in the *gappe*, that is the verie matter of the Lords *wonder*: for it is no wonder that the wicked in regard of their enmitie to God set their face against God, for in this they doe but their kinde; but for such as have taken Gods *presse-mony*, weare his *liverie*, given up their names to fight his *battailes*, and have inrouled themselves for his houshold *Servants*; for such (we say) to have neither hand nor tongue, for Gods cause, and the removing of Gods enemies, it is a prodigious *wonder* indeed. In the originall, the Lord is said to *cause himself to wonder*, as if he could not wonder enough. He speaketh to our capacitie, and herein taxeth our *stupiditie*; shall all the hoste of Hell, as *Atheists*, *Papists*, loose *Libertins*, *Time-servers*, *Neutrals*, *Carnall Gospellers*, & *Hypocrites*, band themselves to the desperate service of the Divell, whose end is damnation, and shall not the servants of the most high, whose wages is life eternall, lay all at the Lords foote, for the deliverie of Sion: what a wonder is this?

This threateneth (as the Lord speaketh in that place of Ezechiell) a *wasting of the vineyarde*; yea further a particular judgment to such as are in authoritie, and stande not up in the gappe: *I sought for a man among them, that should make up the hedge, and stand in the gappe be-*

before me for the Land, that I should not destroy it, but I found none. Observe what followeth.

Therefore have I powred out mine indignation upon them, I have consumed them *with the fire of my wrath; their owne way have I recompenced upon their owne head, saith the Lord God.* Where we intreate your Honours, to observe Hieroms observation upon the place, who by the *heads* understandeth the *Magistrates*, that howsoever the Lord will destroy that nation, where there is none to *take his part against the wicked*, yet he will plague the *heads*, especially who should stand up *before the Lord in the Land*, to save the rest.

If for further encouragement you would be further satisfyed, to what commandement the duty should be reduced, since everie act must be warranted by a Law; we answer to the 2. commandement, which as it condemneth all unlawfull *governours*, and *government*, with all mens devises in Gods worship; so it enarmeth men of place (as Magistrates and Ministers) to abandon all counterfeit government, and superstitious worship. And so much for the first reason.

2. The 2. reason or motive added to inforce this duty upon you, is from the Kings gracious speech, at the last confirmation of the priviledges, in Parliament; wherein he did cast himselfe & the care of the state upon you; signifying, that if you had not a happie *Parliament, you might blame your selves*: now what happie-

nesse

neſſe can be to King or ſtate, except ye pluck up the plants of all our unhappineſſe. As a word to the wiſe is enough, ſo a *word* from a *willing King* is enough. Your actions of reformation, by ſupplanting of *mightie evills*, ſhall be the beſt comment to the Kings *ſpeeches*.

Kings are not onely content, but alſo deſirous to have divers things done, that they would hardly be ſeen in, till they be done, and then they are willing to owne them; the reaſon is: they love to try what *ſtewards* of *State* they have, and whether they anſwer their places, in daring to remove the *Silver* from the *droſſe*.

It is worthie the obſerving, that the State of Silicia preſented once a petition to Cæſar, againſt one D. Calphurnius; a lewd Favorite, and oppreſſing Deputie. *Lucius Calphurnius, fur, latro, & mechrus eſt: quid tibi videtur?* Calphurnius is a theef, a robber, & a hoore-monger; what thinke you? To which Cæſar anſwered no more but thus: *Videtur*: it ſeemes ſo; and ſo (as they meant to doe) they tooke an order with him, wherewith Cæſar was well content.

3. The 3. reaſon, which we adde, is taken from that uſe, which all the *profeſſed* enemies of State and Church make of this *Prelacie*, to effect their evill ends: as David ſaid of Goliahs ſword, *there is none to that*, ſo ſaith the *Pope*, *Spaniard*, & *Arminian*, for overturning of a State, and making havock of a Church; there

there is *none to a Bishop, give them that* : that we do not slander them, let their owne actions witnesse, wherein though we might be large, yet we will clear the proofe in one or two instances, that we may draw to an end of the *Position*.

When Cardinall Granvell (as we have shewed) devised to inslave, and sack the Netherlanders, by the Spanish Inquisition, the onely meanes to bring it in, and to keep it on foote, was to put upon them 15. more Bishops, (making 3. Archbishops,) under pretence of better government; and for their maintenance, they turned the Abbeys into Bishopricks, to the great discontentement of all sorts of people; but what was the reason? the storie telleth us, that they might further the bringing in, & keeping up of that blooddy Inquisition; so that they were the maddest lads that could be found, for consuming Church and State, with fire and sword.

Duke de Alva, the Popes second Sonne, did establish (as we have shewed) both these Bishops, and the Inquisition; for the which *Im Pius* the V. sent him a rich Sword, with a hilt all of gould, and an imbroydered Hatte, decked with precious stones. *Meteren.* 43.45. 49.91. 305.

Let the projects of the *Arminians* serve for an other instance. *Arminianisme* we know is the verie *Elixir* of *Poperie*, the *Mysterie* of the *Mysterie* of *Iniquitie*; so fine a *threed*, that scarsly it can be seen, or felt: the *quintessens* of *Equivocation*: the oracle of *Delphos*; the *Cabinet* of the Popes *secrets*; and Spaines *new-found passage* for *Britan*, and the *Low Countries*. As this plaguie *Comet* had its matter from the adust fierie vapours of that Popish *Prelacie*, so the *Prelacie* is meat, drinke, and apparell for the maintayning of it. *Things live by the same things that they are bred off*: now we have shewed and proved, that *Arminianisme*, and all other Schismes, and Herefies, have their rise from the Prelacie; and so by the Prelacie it must be maintained.

With this principall the Netherlands Arminians were well enough acquainted, about twelve yeare ago, when they drew to an head: and after much debating by armes and tearmes, they plainly expressed themselves, that they desired no more, but that Lord Bishops should be erected, who might set all things in order, and keep the Church in peace; To that end they had cast their thoughts upon *Vtenbogard*, to be the man, who with *Barnevelt* should have vassalled all to their owne will; so that they knew, that *peace* should have beene the *warre* of the Church: for the *Arminian*, & the *Antichristian* Bishops, are as the Father and the Sonne relatives, which mutuallie subsist;

yea

yea the *veyns* and arteries of the Prelacie, caried both *blood & spirits* from *England*, and other parts, to the maintenance of the Belgick Arminianisme, the poysonable root, whereof lay lower at that time then we yet well conceive; and had so spred itself over the Low Countries, and England especiallie; that we may say of the *Papists* & *Arminians*, as the Britans said of the *Danes*, and the *Sea*: *Pellunt barbari ad Mare, repellit Mare ad barbaros*: We are tossed betweene the *Devill*, and the *deepe Sea of Rome*. As it is ordinarilie now; no Papist, or blancher with Papist, no *Statesman*, so no *Arminian*, no *Bishop*, or fatte parson.

As the Netherlanders then had best looke to it, that their monstruous Rebellions bring not back againe upon them those *pragmaticall Fathers of Arminianisme*, to the losse of themselves, and what they have gained; so necessitie is laid upon you the *valiant men of Israell*, to set both the Fathers and the Children on packing; for if all our enemies, forrain and Domistick use thē as the only fitteſt *Instruments*, to undo us; if you remove not them, the State shall be required of your hands; and the practise of the wicked shall condemne you, but we hope better things of you.

4. The 4. and last motive is this, that if the Lord waken not your hearts, & strenghthē not your hands, to stand up before the *Lord*, in delivery of the *Land*; then it is both a cause, & a signe, that the Land is given

for loſt; witneſſe the fore-cited place of Ezechiell: *I ſought a man among them, that ſhould ſtand up*, &c. *But I found none*.

Therefore have I powred out mine indignation upon them, and have conſumed them with the fire of my wrath, &c.

To this alſo the Prophet Ieremie beareth witneſſe, where ſpeaking of the vineyard of the Lord, *they have laid it deſolate or waſte*, (ſaith he;) *and being deſolate, it mourneth to me, or over me*; and what is the cauſe of this *deſolation*, or laying waſte, *becauſe no man layeth it to heart*; That is: no man regardeth it, nor endevoureth to remedie it. Cap. 12.11

To the ſame effect, the Lord ſpeaketh in an other place by the ſame Prophet:

The bellowes are burnt, the lead is conſumed of the fire, the founder melteth in vain; That is to ſay: All paines and coſt were ſpent upon that people in vain: what was the reaſon? *the wicked were not taken away*, that was a manifeſt token, that the Lord had *rejected them*, for they were but *reprobate ſilver*. As this is cleare from the word; ſo *Comineus*, and other great Stateſmen, giveth this for an unfallible token of enſuing ruine, when none ſtandeth up to deliver a State from the inbred devouring enemies of it.

But ſome among us beſotted inſecuritie; may poſſibly reply: you are very peremptorie, ye are no Prophets; God is not ſo readie to deſtroy, as everie *Hotſpure* out of the pulpit, or every prognoſticating *Scribler* would make him to be; and if deſtruction do come, it may be we ſhall never ſee it; or if it come in our time, we can ſhift for our ſelves, as well as others.

For anſwer, the more warning the Lord giveth from the mouthes of his *Meſſengers*, or from the pennes of his *Clerks*, the nigher hand is deſtruction: Further we deſire thoſe *Shifters*, to take notice what the Lord ſaith to them by the Prophet Amos: *All the ſinners of my people ſhall dye by the ſword, which ſay the evill ſhall not overtake nor prevent us.* C.9.10.v.

Others will reply, God hath taken off ſome of our arch-enemies, and will not he in their deſtruction eſtabliſh our preſervation? Yea ſure, as hath been ſaid, if we had *hearts* to follow home the *blow*; but otherwiſe as the Lord gave us ſuch in *wrath*, ſo he may juſtly take them away in *wrath*, & give us worſe in their ſtead.

If we make not verie good uſe of Gods execution, & do for God, as he hath done for us; he may juſtly deal with us, as he dealt with Iudah, when the *yoke* of *wood* is broken, he may make us one of *yron*. Ier. 28.13.

A third ſort will object, though our Land hath all *ſignes* & *ſymptoms* of a deadly diſeaſe; yet we are the *Lords owne people*, and he will be our *Phyſitian* to heal us, according to his promiſe, Exod. 15. 26.

For anſwer, we muſt looke ſo to the performance of the condition, that we may chalenge the promiſe: *If thou wilt diligently hearken to the voyce of the Lord thy God, and wilt do that which is right in his ſight, and wilt give eare to his commandements, and keep all his ſtatutes, then will I put none of thoſe diſeaſes upon thee*, &c. *For I am the Lord that healeth thee, or thy Phyſitian.*

But if they will not heare and obey, then he threateneth moſt of all, to puniſh them: who ever ſcape they ſhall not eſcape; witneſſe, his owne mouth, by the Prophet Amos:

Cap. 3. 2. *You onely have I knowne of all the families of the Earth: therefore I will puniſh you, for all your iniquities.*

And it muſt be ſo, becauſe they moſt diſhonour God; they cauſe the wicked to blaſpheme; they grieve the Spirit in the Godlie; and they leave the Land deſtitute of all defence.

Some yet will further reply, there are many ſincere and upright in the Land, who keep themſelves from the evill of their owne *hearts*, and the iniquitie of the *times*;

times; yea they *mourne* for the sinnes of Sion.

For answer, 1. They shew not themselves in their places, zealous of Gods glorie, *contending for the trueth*, they are not *men in the streets*, (as the Prophet speaketh) they do not quitte themselves fullie of these men, and things that are most offensive to God. Ierem. 5. 1.

2. If there be a few that by *self-denyall* have laid downe themselves, and all that they have at the foote of the Lords cause; are they not counted as *signes* & *wonders*; and left alone to the *destroyer*, as a *Ships mast upon the top of the mountane*? who comes forth to *help them against the mightie*?

3. All the mourners in Sion shall have their *life for a prey*, which may well content them; but if the great and *Maister-evill* be not *taken away from Israell*. It standeth not with Gods *honour*, nor the *zeall* of the truely bred; that the Lord for them should still spare a nation; who spareth and maintaineth that evill, that he most hateth.

To come to a conclusion of the point, we beseech you (right Honourable) againe and againe, and that by the *mercies* of the eternall God: If there be in you any *zeall* to his *glorie*, any *faith* to your *Countrie*, any *love* to your *Souveraigne*; any *compassion* on your *families*, and us, any looking for *consolation*; that you take away the *drosse* from the *silver*; so shall we have a *refi-*

refined vessel. We are bould to use to you the words of the Prophet Ieremie: *Behould we set before you the way of life, and the way of death*: Therefore doe the Lords work, and ye shall live. These fiftie yeares, and upward, the Lord hath pleaded by his agents, at the bar of your Parliament, for his owne priviledges, against the intrusion of the *Hierarchie*, yet he could never have right, yea scarse a good hearing; it is time to looke to it, and to give sentence on his side; for if he be forced to take the matter into his owne hand, he will first cast the state over the bar, and then slay those that would not have him to raigne over them.

Looke stedfastlie upon these things. All lyeth at stake. You are the ordinarie meanes, or none we see to redeeme them. At anie rate (then) *strike neither at great nor small, but at these troublers of Israell.*

Smite that *Hazaell* in the fifth ribbe: Yea if Father or Mother stand in the way, away with them; (we beseech you,) *Nam potius pereat vnus quam vnitas*: Make rather a *rotten Tree* fall, then that the rotting droppes thereof should kill the Sheep.

The meanes whereby our deliverance from this evill may be wrought, shall be discovered in the handling of the last *Position*. And so much for this point.

10. *Position proved.*

NOw followeth the laſt pointe, but not the leaſt motive of perſuation to the worke; namely, the *ſtrikinge* at this roote of *the Hierarchye*; *the removall of this Idoll*; *and the erecting of the puritye of Chriſts ordinances* (as we conceive upon good ground) *ſhall ſtay the courſe of ſin*; *remove judgment*; *Recover Gods favour*; *make up the breaches of the Church*, *and common wealth*; *redeeme the honour of our ſtate*; *remove the wicked from the throne*; *Diſh cut the braines of our enemies hopes*; and *bring many bleſſings upon our King*; *Church and common wealth.*

The euidence of this pointe will undenyablie followe upon the proofe of the former. There be twoe ordinary meanes to inforce the performance of any dutie, namely; *feare of puniſhment*, & *hope of reward.* Wee are bold to preſſe them both. But wee hope your *generous*, and *noble* minds like better to be led then driven; to be perſuaded then inforced. The *conjunct* cauſe being removed; the effect muſt ceaſe, and contrary effects muſt followe: for there is no *vacuitie.*

If we will ſtay the courſe of ſin, we muſt go to the fountains head. The *Prelacie* is the mother of all ſinne, and the *daughters* maintaine the *mother*; Take away the mother, and the daughter ſhall not

finde ſo manie huſbands. The ſythe to mowe downe ſinne (as hath beene ſhewed) is *Diſcipline*, which the Prelates can not endure, and that argueth and plainely convinceth their Kingdome, to ſubſiſt by ſinne.

Some of their Champions ſcoffing at the deſires of Gods people, for removall of them, and erecting of Diſcipline, bidde them *firſt ſet downe, and propound an other government; Facilius eſt, &c.* It is *eaſier* (ſaith one) *to ſubvert, or caſt downe a thing then to erect it.* Let them firſt finde out an other government, ere they remove this. His Fellow procter *Sculetingius* hath the very ſame in effect, for the Popiſh government againſt the Calviniſts.

B. Bilſon de gub. 14. pag. 539.

Lib. 1. p. 11

This ſcoffe reliſheth but of a *Looſe hart*, we will not ſay of *blaſphemie*; as if the government of Chriſts houſe were to ſeeke. Oppoſers of the trueth ſhould have good memories. For he knoweth and confeſſeth that there was ſuch a government as we plead for, and ſo is it yet ſtill in readineſſe, if uſurpation were removed. Every one knoweth, that an ould rotten or plaguie houſe muſt be removed, or conſumed with fire before a new Frame be ſet up: *Remove that which withholdeth, & Chriſt who ſtandeth at the doore, readie to come in, will bring his government with him.*

2 Theſ. 2. 6. τὸ κατέχον.

The foule mouthed Cenſurers of the petition for reformation, would perſwade the State, *that Diſcipline can not ſuite nor ſorte with the ſubſiſting of a Monarchie.*

Cenſ. 6.

And

And why? Becauſe they putt lying aſpertions upon it, as *excommunicating of Kings*; proceeding againſt them as tyrants, robbing them of their right.

It is an uſuall thing with whoores to call honeſt women ſo, at the very firſt boute. They ſeeke the *Preſbyterians* where themſelves doe *lye*; *ſi accuſare ſat eſt, quis erit innocens*; *If it is enough to accuſe, who ſhall be cleare?* Hath it not beene their owne ordinary courſe (as hath beene ſhewed) to interdict *Kings*, to depoſe them, and cauſe their lives to be taken from them, doe they not now uſurpe the Kings right, (as hath beene proved.) And where they grant that actions *Matrimoniall* of *Tithes*, and *Teſtamentary* actions doe belong to the King *de jure*; yet they take them all to their owne Courts *de facto*. But what profit or priviledge can they ſhew the preſbyterians to have robbed Kings off? yea have they not rather parted with their owne, for the advancement of the Goſpell?

But to anſwer directly, to ſay that the government of a *King*, & the good of his State cānot ſtand with the government of *Chriſt*, jumpeth fully with that impious conceipt of Herode, who hearing of Chriſts comming in the fleſh, was *exceedingly troubled*, but without cauſe, for Chriſt had no eye to his Kingdome. Vpon this conceite one writeth theſe pritty Iambicks: *Matth.* 2.3. ἐταράχθη

Hoſtis Herodes impie,
Chriſtum venire, quid times?
Non eripit mortalia,

Qui regnat dat cœlestia.

Impious Herode, enemy to Christ,
What makes thee feare Christs comming in our mould?
Will he from Earthly Kings their Scepters wrest?
Who gives Kings Crownes, more glorious then of gould.

In a word, none but enemies to Christ, are enemies to the government of Christ, and if Christ were here on Earth, they that cannot endure his government, would not endure himself.

But to go on with the point of removing judgement, and the blessing ensuing upon reformation: besides the grounds from the former Positions, it is as cleare a trueth, as any in Gods booke; from promise, Instances of Examples, and reason:

For the first, the Scripture is abundant; it presseth no thing more; witnesse first, that place of Samuell: and Samuell spake to all the house of Israell:

1. Sam. 7. 3, &c. *Put away the strange Gods from among you, and Ashtaroth, and prepare your hearts vnto the Lord, and serve him onely, and he will deliver you out of the hands of the Philistims.* Here a people over head and eares in calamitie, there was in them *humiliation*, but they wanted *reformation*: the Prophet biddeth them joyne reformation with humiliation, and they should have what they desired.

To the ſame effect, the Lord ſpeaketh by the Prophet Eſaia: though the Iſraelites *Silver was becom droſſe, and their wine mixed with water*; that is; they were becom gliſtering hypocrites, and they caried a fare ſhow and ſemblance of Religion, as droſſe caries a ſhow of ſilver, and wine, mixed with water, a colour of wine; For this eſpeciallie the Lord hateth them, howſoever they pleaſed themſelves in thoſe deluding ſhowes; yea their *Princes* & *Prieſts*, that ſhould have reformed others, both by Diſcipline & Example, were *Rebelles*, *Devourers*, *Theeves*, & *Robbers*, and companions of ſuch, ὁμοῖοι, δεσποινα, πῖα καὶ, ϑεραπαινίδες: ſuch Miſtreſſe, ſuch Maide. Yet for all this; though theſe their ſinnes were of a ſcarlet, or crimſen die, if they will but *heare and obey*; if they will cleanſe their hearts, and take away from before the Lord the evill of their workes, and doe good in ſtead of evill, he will not onely forgive them, but alſo bleſſe them, *they ſhall eate the good things of the Land*, V. 19. Yea he promiſeth to *turne his hand upon them*, (that is, to turn from ſmiting of them,) *and he will burne out the droſſe, till it be pure, and take away all the tinne*, V. 25. Obſerve what followeth: *He will reſtore their judges, as at the firſt, and their Counſellers, as at the beginning; ſo ſhall it be called a Citie of righteouſneſſe, and a faithfull Citie*, V. 26. Obſerve the fruites of reformation, which though the Lord himſelf effecteth, (for without him we can doe nothing,) yet he reformeth by ſecundarie means, where in he honoureth man much, and maketh him manifeſt his obedience. C. 1. v. 22.

This *Mr. Zanchie* witneſſeth in a treatiſe of the reformation of the Church; ſpeaking of the foreſaid place of Eſaia: *I will burn out the droſſe*, &c. *Quid per ſtannum*, &c. What is ment here by the droſſe and tinne? *new Doctrine*, *will-worſhip*, and all ſuch things as have not their foundation from Chriſt & his Apoſtles. *Sunt igitur omnia ſtanna novarum Doctrinarum, & novorum cultuum tollenda, & ſtatuenda quæ tempore Chriſti & Apoſtolorum*, &c. *Imo Ceremoniæ & Diſciplina ad prima principia, & primos fontes rediganter, ut profligatur omnis novitas*, &c. The tinne of new Doctrines, and new invented worſhip are to be removed, and things are to be eſtabliſhed, according to the inſtitution of Chriſt and his Apoſtles; yea all Ceremonies and Diſcipline are to be reduced to the firſt principals and fountanes head of Chriſts inſtitution, that all noveltie may be abandoned.

Regula 10.

Where he alſo obſerveth, that our Saviour Chriſt bringeth all things to the ſame ſtandard, in theſe words, from the *beginning it was not ſo*, rejecting everie ordinance, that hath not his inſtitution from God.

Matth. 19. 8

This ſaid Author preſſeth further this point of reformation from that place of Ieremie, which offereth it ſelf for an other proofe: *As a Fountaine caſteth out her waters, ſo ſhe caſteth out her wickedneſſe.*

C. 6. v. 7.

To what a corrupt and corrupting habite of ſinne was Ieruſalem growen? like a poyſonable welſpring it was ever caſting out deadlie waters; yea they were

growen

growen *shameleſſe in their abominations*, and therefore the Lord threateneth to ſlay them V. 15. Yet for all this the Lord biddeth them: *Stand in the wayes, and beheould, and aſke for the ould way, which is the good way, and walke therein, and ye ſhall finde reſt for your ſowles*, *V.* 16. As if the Lord ſhould ſay: Looke but upon my wayes; compare them with the wayes of ſinne, that ſeeme ſo ſweete unto you, and wherein your deceiving Prophets ſooth you up; conſidder whether my wayes be not both more equall, & more profitable then the wayes of ſinne; for in them ye ſhall finde *refreſhing*, that is both comfort and proſperitie, where in the wayes of ſinne there is nothing but wo and ſorrow. So that (as Zanchie obſerveth) he allureth, or inforceth them to reformation. *Argumento ab utili*: From an argument of commodity.

So in the fourth of the ſame Propheſie: *O Iſraell! if thow returne unto me*, (ſaith the Lord,) *and if thow put away thine abominations out of my ſight, then ſhalt thow not remove.* *V.* 1.

One place more from the Propheſie of Ezechiell: *Albeit they ſet their threſholds by my threſholds, and their poſtes by my poſtes*, (that is, their Idolls by my worſhip, as indeed we have done,) *they have defiled my holy name with their abominations, which they have committed; yet let them put away their fornication, and the carkaſſes of their Kings farre from me*; That is, monuments of Idolatrie, erected to Ammon and Manaſſeth: *And I* *C.* 45. 8. 9.

will

will dwell among them. Innumerable places from Geneſis to the Revelation, we might quote to this purpoſe; but the point is ſo preſſed dayly from the pulpits, and you are ſo well acquainted with the Scriptures, that we neede but to give a taſte. If Epheſus *will repent, and doe her firſt worke*; and Sardis *ſtrengthen the things that are like to dye.* Yea if our *Laodicea* will be *zealous and amend*, the Lord will take up the controverſie betwixt us and him; he will ſet his favour upon us; in ſtead of judgment we ſhall have mercie; in ſtead of Ignomine glorie; in ſtead of want, plentie; valour and magnanimitie; for faint-heartedneſſe: our Church ſhall be *buetifull*; our common-wealth *flooriſhing*, and if ye *remove the droſſe from the ſilver*, we have the promiſe of a gloriouſly *refined King.*

The ſecond ſort of proofe is from the never-failing practiſe of Gods *performance*, with all ſuch as doe reforme: hath the Lord failed, or come ſhort in any thing that he hath promiſed?

Did not the Iſraelites upon their mourning & putting away their Idolls, (eſpecially Aſhteroth) finde deliverance from the yoke of the *Philiſtims*, and that by a glorious and marvelous victory over them, from the Lords owne hand, without ordinary meanes? What was *Ai* before *Ioſhua*, when the curſed thing was removed? What was Benjamin before Iuda, when by humiliation their *ſpeciall ſinne* was done away? In a word, can any give an inſtance, that ever Gods people

1 *Sam.* 7.

were

were denyed their ſuite, when they tooke a right courſe *before the Lord?* He is ſtill the ſame God, and wilbe ſo to us, if we doe as they did for our breaches of Church, and common wealth.

The third ſort of proof is taken from the reaſon, why it ſhould be ſo; namely, from the nature of Gods promiſſes, which are *all yea and Amen*: from his end and intent in his threatening, which is not to *deſtroy*, but to reclaim: and laſtly from his order of proceeding, namely he inviteth alwayes to return, before he overturneth. *Return, return,* &c. *Why will ye die?*

When God proclaymed his Iſrael to be nothing but a wellſpring of *wickedneſſe*; yet how loath is he to caſt him off. *Be thou inſtructed o Ieruſalem* (ſaith he) *leſt my ſowle depart from thee, leſt I make thee deſolate in a Land that none inhabiteth*: were the rebellions and abominations of Iudah ſo great, and ſo grievous that he hounded on the enimies to beſeege her, and ſack her v. 4.5. and yet was his *ſowle with her*? yes ſure or how ſhould he threaten that his ſowle, or *affection* ſhould depart from her; yea his ſowle was loath to depart, and would not depart at all if ſhe would but hearken to *inſtruction*: here the Lord ſhoweth the carefull deſire of a parent, and the powerfull prevayling love of an huſband, & that towards a *rebellious childe*, and an *Adulterous woman.* Ier.6.8.

The like affection we ſee in God towards that Rebellious & Hypocriticall Iſraell and Iudah, whoſe *goodneſſe was as the morning cloud, going away as the morning Dew*, that is, they ſeemed to have a certain holineſſe and repentance in them, but it was but *formall* and *Hypocriticall*: a cloud without rain, a vaporous matter, quickly diſſolved, and as the morning Dew quickly dryed up. Of all things God can not endure thoſe *ſea-ſick* conterfeit apiſh fitts and yet for all this, when nothing could reclaim them, the Lord breaketh out for them (as we may ſay) in a mother-like paſſion: *O! Ephraim what ſhall I doe vnto thee? O Iudah how ſhall I intreat thee?* as if the Lord ſhould ſay, all poſſible means have been uſed to cauſe yow *Iſraell* and *Iudah* to return; but nothing hath prevailed, and what ſhall I doe more? O! that there were any way, or meanes, to recover yow; ſo that the Lord beareth, till he can bear no longer. Ah (ſaith the Lord) *I will eaſe me of my adverſaries, and aveng me of myne enemies, vox indignationis & commiſerationis* (as one ſaith) a voyce of indignation, againſt ſin; and yet a voyce of commiſeration toward the ſinner; he muſt in Iuſtice reveng, and yet his mercie is loath to doe it.

Hoſ. 6. 4.

Eſa. 1. 24.

Since

Since then the promiſe, and practiſe of the Lord, and reaſon from the Lord make all good the trueth of this poſition; why ſhould we either doubt of it, or give our ſelvs reſt, till we enjoy the happie experience of it? wicked men putting far from them the evill day, lett their caſe be never ſo deſperat, they never *ſay there is no hope*; but Gods people fall fowle on the contrarie; when they ſee a ſtate in a forlorn condition; the wicked advanced, and the abſteyner from evill made *a prey to the wicked*; they are diſheartened from vſing means, becauſe there is litle likelihood of prevayling; holding it their only hope, to have no hope: thus, *Zion ſaid the Lord hath forſaken me, and my Lord hath forgotten me*: not ſo; for if thow forget not him and thy dewtie, and indevor, God can not forget thy labor: obſerve how the Lord preventeth this objection, *Lett the wicked, forſake his wayes, and the unrighteous his owne Imaginations, and return vnto the Lord, and he will have mercie upon him, and to our God, for he is verie readie to forgive.* But they might have objected; can God ever be reconciled to us, who have tranſgreſſed all his lawes, and broken covenant ſo often with him? no ſure; no *man* will do ſo; true ſaith the Lord, nor would yow do ſo to any, but I am not as man, *my thoughts are not your thoughts, neither your wayes my wayes; for as the heavens are higher then the earth, ſo are my wayes higher then your wayes.*

Eſa. 49. 14.

Eſa. 55. 7. 8. 9.

Where obſerve the condition; if wickedneſſe be forſaken, and removed by thoſe that are in place; then the Lord can not chuſe, but ſend a bleſſing.

This ſame Argument *ab vtili*, or profit, hath prevailed much in the matter of *Reformation*, with people or ſtates, meerely ſeeking themſelves, and their owne ends, without any conſcience of obedience to the commandement; and if they pretended any zeall, it was but *ſtrange fire*, a temporarie, and time-ſerving heat, was the moſt, and the beſt. So ſelf-ſeeking Iehu reformed to a great hight, in removing of the evill, & reſtoring and eſtabliſhing of the good; He did execution upon all Ahabs ſeed, the Prophets, Servants, and Prieſts of Baall to a man; he burnt Baall his Idols; threw downe the Temple, and made a lakes of it; he boaſted much of his zeal, and uprightneſſe of hart; the Lord giveth this teſtimony of him, that he had *executed that which was right in his eyes*; & had *done vnto the howſe of Ahab all the things, that were in Gods heart*, v. 30. And therefore the Lord promiſeth, that *his Sonne ſhould ſit on the Throne of Iſraell, vnto the fourth generation.*

1 Kings c. 10.

The Lord made alſo this good; but was there either *right eye*, or *right heart* in Iehu for all this? No ſure, for he departed not from Ieroboam his ſinne, and the Lord puniſhed his poſteritie for the very act, that he approved, becauſe he did it for a Kingdome, and not to the Lord: yet we ſee how farre this temporarie re-

Hoſ. 1.

ward

ward prevailed in the matter of Reformation, with a meer *time-ſerver.*

The Ieſuits having got footing in the great Kingdom of *Iapan*, by their helliſh plotts, & undermining of great ones, they ſett all the State on fire; the Princes and Nobles againſt the King, and one againſt an other, till it was come to blood; but ſome wiſer then the reſt, diſcovering that infernal brood to be the ground, and cauſe of that ſtate-conſuming *ſedition*; called the Ieſuites to an account, executed ſome, and baniſhed the reſt, and inacted thereupon, that it ſhould be preſent death for any Ieſuite, to enter the Kings Dominions; which remaineth in force to this day.

By this reformation they are rid of that crew, who are the curſe of us, againſt whom we have Lawes as good as may be, but no execution.

Vpon this ſame point of enſuing good, the Biſcaines are at a deadly enmitie, and naturall *Antipathie* with the brood of *Prelats.*

Vpon this ground Venice, Millane, and Naples, will not endure to heare of the admitting of an *Inquiſition*; for thereby, *Honour, wealth, peace*, & *proſperous ſucceſſe*, ſhould be utterly caſhiered, and they their meanes, and families ſhould be worſe then *Gallie ſlaves.*

By force alſo of this ſtronglie prevayling argument, the Netherlanders rid themſelves, and their State of that bitter *root* of *Lord Biſhops*; whom they knew to be the ſtrength, & *leaders* of the *Popes forces*, and chiefe *Pillers*, (as we have proved,) for ſupporting that *great Antichriſt*.

For a cloſer of this point; be pleaſed to obſerve one inſtance from the preſent practiſe of the Hollanders. Since that nation is marked of all the world, to be the *procreant* & *conſervant cauſe* of all mixtures of Religion, as that *Ægyptian Nilus*, is the mother of all ſorts of monſters; it is matter of ſome wonder, why they are ſo farre from tolerating that ould *Pelagianiſme*, and new *Arminianiſme*, that they ſuppreſſe it with all their main; executing ſome, baniſhing other ſome, offering meanes and lives, and all in oppoſition of it; yea if the *Arminians* meat in private, their houſe & means are like to be ruined & ſpoyled by the multitud, the people perſewed to the danger of their lives, ſo as they love no thing ſo much as *Pictures* & *prunking*; ſo they hate no thing ſo much as the *Spainyard* & *Arminianiſme*: but what is the cauſe of all this indignation againſt Arminianiſme? Is it becauſe it is the *Popes Benjamin*; the neeteſt ſpun threed of *Poperie*, the laſt and greateſt *monſter* of the *man of ſinne*, (for as the liker a *Mounkie* is to a *man*, the greater monſter it is; ſo the liker *impietie* is to *pietie* the more *monſtrous* it is?) Or is it becauſe they love, & longe to be ingrafted in that Antichriſtian

ſtem of the *Prelacie*? Or becauſe it drayneth the verie life out of Religion; and changeth all Religion into a *Protean form* of Religion? Or laſtly, becauſe it derogateth from the verie *eſſence*, and *attributes* of God, exalting man againſt his maker? No; not for all theſe; yea directly for none of theſe; for then they would ſuppreſſe Poperie fullie; then would they not with *Sultan Solyman*, or blanched Atheiſts, make ſo much of that *Machivilian* principall; that *a State may tolerate any Religion, ſo it be for its profit*: which is directly (as one obſerveth) againſt the nature of God; and true Religion, (for there muſt be but one,) the vertue of the commandement; the Office of the Magiſtrate; the dealing of Idolaters with their falſe worſhip, confirme this truth: and laſtly; it is againſt the true profit of the State. *Maxim.2.* *Specul. Belli ſacri.c.39. p.232.*

Againe, if in conſcience they obeyed the commandement in one particular, they would alſo in an other, eſpeciallie of the ſame *ſpecies*, or kinde: But ſince none of all theſe be the verie moving cauſe of their thus plying of the Arminians; what is the cauſe? Anſwer; this is the very marrow of the matter; they feare their *coppie* hould; namely, leſt the Arminian grow ſo ſtrong, that he overtop the State, and get the ſtaffe out of their hand, (as indeed he is like to doe,) leſt like a *Marmoſett* (which caries the face of a man, & yet is a great enemie to the Mounkie) he ſhould learn a trick beyond all their tricks; to overturne their trading; or leſt out of deſire of reveng, for the ſuppoſed wrong done to their ſect; like the Arabian Monſter

Cac-

Caccus, they ſhould ſett all on fire with their breath, & yet live themſelves like the Salamander in the flame; but if they can keep them under from all place of government, both in Church and common wealth; both in armes and civill judicature, (though in ſome of theſe places the Arminian prevayleth;) and if they can expoſe thē to the indignation of the people; and keep his horns ſo ſhort, that he can not puſh; then they thinke they ſhall *proſper in what they put their hand to*; ſo that it is clear, that libertie, proſperous ſucceſſe, glorious renoun, plentie, prevailing againſt the enemie, and the enlarging of their tents, maketh them looke well to the Arminians water, that this bird of *divers colours* grow not to big in her neſt.

Then if we ſet apart Religion, (which God forbid,) yet let glorie, proſperitie, and good ſucceſſe, at home, victorie over our enemies, abroad; the removall of all evill; the enjoying of all good, all attending upon the downefall of the *Prelacie*, prevaile with you, to the abandoning of the ſtinch of theſe *Harpies*, which have made our Iſraell *like a bird of divers colours*, (as the Lord ſpeaketh,) that is in ſtead of the Lords *liverie*, ſhe is all ſtuck full of the gaudie Feathers of *ſuperſtition*, which cauſeth the Lord to ſett the *beaſts* & *birds* of all nations about her, to eat her up. They ſtand gazing indeed at her *gay Feathers*; but they flout her, and devour her, becauſe ſhe hath quite ſpent all her *Eagle ſpirits*.

Ier. 12.9.

To

To conclude, be pleased (right Honourable) to take a patern out of the Prelats owne practise, for the confirmation of this point. What is the reason, that the Prelats can rather suffer divers sorts of Hereticks, and dangerous Schismaticks, to live by them, then the *Reformers*, or *Disciplinarians*, as they call them? Is it not because they meddle with the great *Diana* of their *Lordly pomp*? These would have the Prelates bring their callings to the tryall of the *Sanctuarie*: These would have thē lay away their *Lording*, & do the worke of the Ministerie; yea to be content of the portion of the Ministerie: These would have them to put away their *abominations* from the Lords eyes; where with they breake the backs, and overburden the consciences of many thousands: These would have them to suffer Christ, whom they have kept so long at the doore, to come in, and reigne among us: But these are saucie fellows: These the *Land can not bear*: These must be smitten on the cheek, and put in the worst place of *Golgotha*, or banished the Land? and why good men? *what hath the righteous done?* A dangerous thing indeed, they have spoken against the *profit* of the *Hierarchie*, and as one of the ancients saith well: *Si Petrus resurgeret, &c.* If Peter should rise from the dead, and should meddle with their sinnes, & profits especially; they would spare him no more, then they doe the faithfull of our times. *Trithem. de Arnulpho ex ejus Chronic.*

It was a maine motive of the Pharisies hatered toward Peter and Iohn, that they had beene *With Iesus*, Act. 4. 13. So the Prelates hate these men, because they plead for *Iesus*.

One of the *Prelates watchmen*, preaching before the King, out of the 11. of Numbers, upon Moyses pains taking, and the people his murmuring: In his *Misapplication*, came first to gird at the loan-money recusant; and then bitterly to envey against the *Presbyterians*, or *Disciplinarians*, (as it pleased him to tearm them,) but why against them? because they could not endure that either due obedience, or Honourable maintenance, should be given to the Bishops; and therefore (said he) they had best looke to them; for if they have the cutting of the Bishops *Cloath*, their trayns will be short enough.

But to leave him in his Spiders *Web*, and to follow the point a litle further: Intruders upon other mens right, can endure any men (how bad so ever) rather to live by them, then the servants of him, whom they intrude upon; and thence it is, that these wicked husbandmen killed the servants, (as it is in the Gospell,) that came to receive their Maisters rent, Mat. 21. 33. &c. They did not kill the theeves, or the robbers, and spoylers of the vineyard; but the *Servants*, yea and the *Sonne* too; And the end of all was, *that they might take the inheritance*.

Divers laterall or side-windes may blow together; but windes directly opposite, can not blow together: Herode & Pilate did agree to the crucifying of Christ, because that winde might possibly blow some profit to them both, (as they supposed by the pleasuring of Cæsar.) The Pharisees, Saducees, and Herodians (though all at ods one with an other) could yet concure to the insnaring of Christ: Since all these have out of their love to profit, looked so closselie to such as were against their profit; whether they were friends or foes to God; whether their actions or ends were good, or bad; it will be great imputation to you, not to remove that, which hath ever hindered, and shall hinder, till it be removed, all the Honour, and welfare, that can be thought on, for the good of Church and State: and also not to establish the *Scepter of Christ*; which being established, all honour, and hapinesse, should attend us and ours; yea God shall *dwell among us*; and then what good thing can be wanting to us.

Stand you vp then before the Lord; lend God your hand, (as we may speake with reverence,) and he according to his promise, will be our *Physitian*, and will put no more these *heavy deseases upon vs*; If we return to him by true reformation, *the Lord will turne to vs, and will heale vs, as he hath wounded us*; stricke you but the right *veine*, and God will doe the cure. As for Honour, if you will *Honour God* in this particular, (as hetherto he hath not beene honoured in this nation,) he Exo. 15.26 Hos. 6.1.

he will not onelie make our ancient honour to returne, but he will heape more honour upon our head, then ever heretofore he hath done; But upon the Kings Majestie especiallie, and you the Instrumentall *restorers of all things*, you have Gods promise for it, and he will surely make it good: *them that honour me, I will honour,* 1 Sam. 2.3 As for our enimies, forraigne and domestique; this will be to them as the *thunder clappe*, which discomfited the Philistims. This will be the onely *horner* to stricke terrour to the hearts of all our *Romish Canaanites*. All the prophane crue, and enemies of State, will be glad to hide their heads, at the *fall* of this *Babell*; *Spaine*, *Rome*, & *Austria*. And all our English *Edomites* will be attired in mourning; crying out *alas! alas!* the helmet of our hope is fallen; yea, if you doe it indeed, your Honours shall see, that none but Babels friends will either helpe them, or pittie them. And for this especially, they are to be looked unto. If this be effected, the hearts of all that plaguie crewe of *Dunkerke*, and the hearts of all their abetters will faile them. This will be more matter of rejoycing to all the Reformed Churches in the world, and especially to Christs distressed people, then ever as yet they heard off from us; For to speake the truth, some Reformed Churches dare not trust us, and all expect litle good of us, whilest the Hierarchie overtoppeth the State; neither is this in them a groundlesse conceite.

For first, how can the *Scepter carryers of Antichrist* affect and further a State, or Church governed by the Scep-

Scepter of Christ, quite opposite to their subsistance?

2. How can they helpe them, when they hate their cause?

3. How can they wish them well, and doe them good abroad, when they persecute and kill at home their own brethren, and Countrymen, yea not sparing their kindred in their flesh, for the very same cause, which these forraignes maintaine, and for which they suffer?

4. They are no friends to such people, for they repine much they should have any supply; witnesse, that *Amazia*, or burden of the Lord, that in the time of collection called the French (Deffendors of the Gospell) by the undeserved name of *Traytors* from the Pulpit. This *Inquisition-Impe*, is *juxta pontem & pontificem*, hard by the Pope, and the foote of the bridge; whose blasphemous scoffing of the word; reviling of Gods people; professing of Poperie, and resorting to Gondomars howse, requires that you should rather censure him as a *Wolf*, than suffer him to be over a flock. To this particular also the Prelates bear witnesse, calling of the *Ministers* into question, for mony collected to their poore brethren, *Ministers* of the Pallatinate. As for the last collection, no thankes to them.

5. And

5. And laſtly ; They oppoſe bitterly, by ſpeech & writing, the Learned, & worthy maintainers of the puritie of Chriſts ordinances, or oppoſers of the Romiſh traſh, and Hierarchicall government, as *Beza, Calvine, Cartwright, &c.*

As the Papiſts have newly printed a thing againſt the Calviniſts, for rooting of them out of all places, where they reſide ; ſo the Prelates are not wanting to ſecond them here with *pen, & pike*, for their utter extirpation, yea they and theirs deliver it, as a maxime; *If the Preſbyterians or omniparians be not taken a courſe with; they can not ſtand.* Therefore all religious profeſſers (whether *conformers* or *non-conformers*) had need to looke to themſelves : For with them and the Papiſts, all theſe are *Calviniſts* ; witneſſe that *Sack-butt*, that bid a *plague on all conforming Puritanes.*

As for ſtate-profeſſors they hould them their friends. Since then the good of Chriſts cauſe : the glading of all Gods people : the ruine of Antichriſt, and the ſhaming of his friends faces, calleth for ſo worthie and noble a worke. *Ne veſtræ occaſioni deſitis, nec ſuam boſti detis : Looſe not ſo faire an oportunitie ; give no advantage to your enemie.* Strike this *baſilike-veine* : For nothing but this will cure the *Pleuriſie* of our State. Which if you neglect, they may (perhappes one day) tant you to your faces, with this diſgracefull proverbe : *Phyſitian heale thy ſelf.*

Take

Take of then this Hydraes head : and ſenſe, life, action, and motion of all the wicked, and wickedneſſe, ſhall periſh.

Laſtlie, to drawe to an end; It maketh much for the proſperitie, and peace of the State, if we make warre on Gods enemies; becauſe they are Gods enemies: and diſburden the Land of that which is *a burden* to him; he will be at peace with us, and then all things ſhall go well with us. For *if he be with us, who can be againſt vs?* As for th'increaſe of the Kings eſtate, and ſupply for his affaires; what can make more then this?

For firſt, if the King be with God in this; he will be with him, and what can he want?

2. The wealth of the ſubject ſhall be much increaſed, both by Gods bleſſing on their labours; by reaſon of their better & more holy cariage; and further, by ſparing 200000. pound per annum, at leaſt; which the Prelates rake out of them.

3. Being governed by the guidance of *the Goſpell of peace.* They ſhall not be ſo prone to law-ſuits, wherein much monie is ill ſpent; and much idlenes & other ſinnes do enſue by attendance from their neceſſarie affaires: and by conſequence much povertie followeth.

4. The

4. The Miniſterie ſhall ſave by this meanes 100000. pound per annum, extorted from them by the Prelates.

In cauſes and braules about matrimonie, the people ſpend not ſo litle as 50000. pound per annum, beſides the great ſummes which they have for probates of willes, being the Kings proper due, which might inrich his coffers 100000. pound per annum, and ſave them from abuſing the will of the *defunct*, under a colour of ſuppoſed *pious vſe*. To omitt the unlawfull gaines of their *Soul-cenſures*, with a great ſhare of this; yea or all (if the King and State ſtood in need) would the ſubjects be readie to ſupply for ſervice: For as the wealth and honour of a King ſtandeth in the wealth, and love of his ſubjects, ſo what will they not give or do where their love is fixed.

Laſtlie, the Prelates Lord-like meanes, ariſing to 23217. pound, or there about, per annum, (as we conceive,) beſides their *commendaries*, (and other emoluments,) might ſerve his Majeſtie for manie good uſes, where it doth no good now, but much hurt.

Advertiſment to the ſubjects of Scotland. pag. 88.8.9

By this Princelie revenew (as one of their owne friends obſerveth) *but upon them by the prodigalitie of Princes, they are turned from religious Prieſts to temporall Princes: Into whoſe hands by this meanes the Princes have put the verie ſame ſword, where with to this day they do*

not

not onelie cut the throat of Kings and their authoritie, but have also spoyled the puritie, and piety of the Church of God: and *in place thereof have introduced this pollution, pride, avarice and superstition*, which shall never have an end, so long as they *remaine so rich as they are. Devotio peperit divitias, & filia devoravit matrem*: Devotion brought out wealth, and the mother devoured the daughter, we use his owne verie words.

Thus we see that bad they are by their calling; yet made worse by their revenew, which to remove into his Majesties hands, would be profitable for all, and hurtfull to none. In this respect they may well be called λῃστοι, as Aristotele calleth *favorum pestes*: the plaguie consumers of hives; they eat up the sweat, and poyson the rest.

By removing of this Antichristian calling, and his Majesties taking the meanes to himself, he shall do two good Offices in one; namelie, he shall supply the wants of the State, and pull them as brands out of the fire of their dangerous, and unlawfull condition. Try but the withdrawing of their temporall emoluments, and they will presently forsake their *leaden arguments.*

It is cleare by the former testimonie and others produced to that effect, how they spoyle all both temporall and Ecclesiasticall jurisdiction: If they spare not Christ, they will spare nothing. They that would make *Paul conforme*, cannot choose, but *deforme* all.

And therefore M. Bullinger calleth them *Harpyes*, that is monstrous byrdes with maiden visages, *but ravenous tallants, leaving an ill smell upon all that they touch.* They are compared by one to the Devill, and Scamony, which alwayes leaveth an evill disposition behinde them.

For our parts we will say no more of them, but that which a learned Antiquarie said of *Rhumney Marsh*: *Hyeme mali; æstate molesti; nunquam boni*: Bad in Winter: hurtfull in Sommer: never good.

And so much for the proofe of the Positions.

It will not be amisse before we shut up the treatise, to say some thing concerning the meanes, whereby the *Prelacie* may be removed.

Masculous resolution, and strenuous action, are the two twins of an Heroick Spirit: as armes are never wanting to maintaine true fortitude; so too, these two brought forth by true valour, and mature deliberation, meanes can not be wanting; If out of *the pride and feare of the heart*, they be not neglected, or *quarrelled*, the worke shall be done; but if all the meanes that possiblie could be thought on, were laid open to the eye of a state, yet if *the Princes* (as the Lord speaketh) *be like Harts that finde no pasture*; or (as he speaketh of Ephraim) *if they be like a silly doue without a heart*; that is without resolution & courage; there can be no good

Lament. 1. 6

Hose. 7. 11.

done

done; nor honour atchieved; and that is a fearfull token, that the Lord hath a purpose to slay such a people: but we desire and pray to see better things of you, & from yow, & that the Lord would give you eyes, harts, and hands, to use all good meanes, to bring your appointed worke to passe.

Thrise noble Nehemiah undertooke a great work; had very weake meanes, much opposition: not onely by the enemies without, but even by that false bellie-god betraying priest Semaiah, he was tempted to a cowardly forsakeing of the work; but God gave him *an other heart. Should such a man as I flee* (saith he:) so must you (right Honourable) resolve to encounter all discouragements, difficulties, and frighting alarmes thus: *Should such men as We feare to doe that for Christ, our King, and Countrie, which is of more necessity then life it self.* Nehem. 6. 11.

It were enough that we have proved punctually the worke to belong to you, and to be of so absolute a necessitie, as the avoyding of Gods displeasure, and the procuring of his favour; If we left the meanes to your wisedome, & experience; able to go beyond all that we can say: yet we hope it shall not be offensive, or derogatorie to your judicious invention; if we be shewing and sharping some tooles, wherewith you may worke.

But before we com to the particulars, be pleased again to remember, that all the means must be planted, and discharged directlie against this grand evill of the Prelacie: reformation must begin at the root.

It is a good admonition of Peter Martyr: *in Ecclesia reformanda Elizei exemplum imitandum est; fontem ipsum* &c. in the reforming of the Church, the practise of Elizeus is to be imitated; and the fountain is first to be healed, from whence all the poysonable contagion, and corruption cometh. These be they (as a learned man complained to the Emperour) *a quibus Ecclesia laceratur*; by whom the Church is torn in peeces.

in 2. Reg. v.

Oratio ad Maximil. anno 1500.

D. Downam would make the world beleeve that the contempt of these *Bishops, is the cause of the greatest evill, if not of all the evill among us*; for which he citeth Chrysostome in 2. Timoth. 2. But D. Downam doth know verie well, that Chrysostom knew no such Bishops as he speaketh off: indeed the contempt of Bishops, of Gods making, is no small cause of the evills that are upon us, and yet are further threatened against us; but all this contempt cometh upon them by the Prelats Tyranizing over them; who can not, but by removal of the Prelacie attain the honor due to them. Now to the means.

In Epist. dedicat.

1. *Mean of removall.*

TO begin then with information, (for we must first know before we do,) we stãd all in need from the King to the beggar to be awaked, and made sensible of the necessitie of this *worke* to be done: we are deadly secure under the pressure of Gods wrath; we are neither sensible of Gods honour tread under foot, nor of his glorie departed from us, nor of the indignitie and indemnitie, that is upon us, and all that we put our hand too: *all that passe by, spoyle us*, and we spoyle all that rely upon us: to omitt many instances, which being too wel known, maketh us odious to the world; let us touch upõ the last, namely, the black pining death of the famished *Rochellers*, to the number of 15000. in 4. Monthes, (besides those that had formerly perished,) proclaimeth to the world the vanity, if not the falsehood of our help. It may justly be said of us, & them as it was said of Israels waiting, for such help as deceived them, *their eyes failed for our vain help; in our watching we have watched for a nation that could not save.* Lament. 4. 17.

Vnder correction, it was a poore part of our State, to leave the releef of Gods distressed people to a mortallie devoured enemie to God and his people, his plots yet take place; we speake what we heare, that he and his damnable confederacie, after that Master peece of the taking in of Rochell, had determined a peace among themselves, that he might with his *Prelates* and the rest of his Counsell, finish his worke upon us and the Gospell.

The tongues and pennes of forraigne proclaime our infamie: It grieves a truely bred Countrie-man to hear it; and yet for all this, as it is ſaid in Zacharie: *We all* (from the higheſt to the loweſt) *ſitt ſtill, and are at reſt.* C. 1. 11.

The cauſe of all this is our houlding of *Chriſt ſo long at the doore*; who though he hath knocked this 60. yeares and upward, yet we would never underſtand his ſtroke. His enemies by ſtrong hand have kept him out, and his friends would never help him *againſt the mightie to bring him in:* Some have ſett their foote upon his government, and fought for the *Beaſt*, againſt the *Angell*: Some with Gallio count it but a quillet; and ſo they care not for it: Some raile upon the thing though they know it not; and others will be wilfully *ignorant of it.*

But let us all labour *to be inſtructed*, even in this particular, or *the ſowle of the Lord* muſt of neceſſity depart from us.

Awake & know this you great Senators, who are the *Sences* & *ſowle* of the King & State. Awake you watchmen upon the walls, and awaken others; you are theſe Spirits that ſhould carie vitall heat unto the head, and all the members: you ſhould complaine to the heart, that the head is much diſtempered; and ſo ſhould you to the head that the heart is verie ſick: and to each of theſe of their particular diſeaſes, whether they be by *conſent*, or from the *part* it ſelf: by how much Kings

are more precious then others, by so much the more ye must deal plainly with them: *Hear the word of the Lord, o King of Iudah!* (saith the Prophet) *that sittest upon the Throne of David, thou and thy servants, and the people that enter in by these gates; execute judgment, &c. and doe no evill, &c.* And then what honour or happinesse shall not attend the throne; *but if you will not heare these words, I sweare by my self, saith the Lord, that this house shall be laid waste*; And what was the cause of this? *Even the forsaking of the covenant of the Lord their God.* This was the manner of Ieremies preaching; Ierem. 17. V. 9.

You must tell the King, that: *all the commandements of God must be with him, they must be the men of his Counsell; so shall he be wiser then his enemies*; But if he follow the Counsell of Christs enemies, as the *Prelates* and others, then *Christ* will be his enemie. You must bouldly with Ieremie say *to the King and to the Queene, humble your selves, sitt downe, or lye downe*, (as the word beareth,) not to put their neck under the yoke of Babell; as that King and his mother was commanded; but by heartie *humiliation* & *reformation*, to free themselves and us from the yoke and bondage of Babell: aske the King in plain tearmes, if the evill (yea this verie evill) be not removed, how he shall give an accompt of his flock, when the destroyer cometh. To the same effect. Ieremie speaketh to the King: *Lift up thine eyes, behold them that come from the North. Ieremie* spyed that which the King could not spy, and what fur- Psal. 119. 98. V. 29. C. 13. 18.

further : *Where is the flock that was given thee? and the*
V.20. *sheep of thy beawtie?*

It is true (as one ſpeaketh on the place:) *Quod Reges*
Calv. *putant ſe ſingulari privilegio muniri, &c.* That Kings thinke themſelves by a priviledge exempted from the command of the word, and that it is a debaſing of their ſtate, to humble themſelves under the mightie hand of God; but God will have it ſo; and great Kings have done ſo, that had but litle knowledge of God.

To ſooth up Princes in this their miſconceit, there are to many *Fleſh flees*; who ſpawne out their corrupt flatteries upon the eares of Kings; to the undoing of the King, and State; yea theſe *twinge*, and bite ſuch as doe deal faithfully with Princes; but let them know, they are but traytors to God, and to the King in the higheſt degree; *For miſerable is that Prince* (as Gordianus ſaid) *from whom the trueth is concealed.*

Tell his Majeſtie, that *Dagon* and the *Arke* cannot ſtand together; God and the Devill cannot both be ſerved in his *Palaces*; and this alſo ſhould you great Stateſmen ſound in his eares; Backing and countenancing the faithfull dealing of the Miniſterie: be plain with his Majeſtie, in diſcovering to him thorowlie the evill of the *Hierarchie*, who with Elymas *ceaſe not, to ſubvert the wayes of righteouſneſſe.*

Make

Make it plain, as we have proved, that their Antichriſtiã authoritie; the beawty of Chriſts Church, the glory of his Crown, and the good of his people can not ſubſiſt together. But if he will remove that droſſe, and make the goulden ſcepter of Chriſt onely to ſway, and ſet the crowne of pure worſhip upon his head; Chriſt ſhall make his crouns heer faſt upon his head; & crowne him afterward with immortall glory; *Britan*, and all Gods people ſhall rejoyce; *Spain*, *Rome*, *France*, & *Auſtria*, ſhall mourn; the *ſheepe of his beawtie* ſhall then be his *ornament*; all ſhall be new; we ſhall have a *refined Church*; a *refined King*; a *refined people*; refined Spirits, refined conditions, and with all theſe a refined ſucceſſe.

As for Princes Counſellers, and other great ones, by office or honour, tell them that Ieremie his inquirie, for the knowledge of the *Lords wayes & Iudgements*, is returned with a *non inventus*, they have *altogether broken the yocke, and caſt away the bonds*: Some open enemies to Chriſt, and the State, by Poperie, Prophanes, Athiſme, &c. Some cloſe enemies, ſome neutrals, not regarding what become of Chriſts cauſe; and ſome wiſh all weere well; but they will be at no *coſt* or *paines* with reformation: they would gladly countenance goodneſſe; but they feare it ſhall diſcountenance them: For they will go no further with Gods cauſe, then it will carie their owne cauſe. C. 5. 3.

It is true that the moſt of the great ones know the *Hierarchie*, but they partly want hearts to hate it with a perfect hatred; and partly they cannot ſubmitt to the power of *Diſcipline*; but if any great ones be reſolute for Chriſt and his cauſe; they are left, as a maſt upon the top of a mountaine, and the enemies of Chriſt hould them to hard meat. And what is the cauſe of all this their Iniquitie, and puſillanimitie? The *Hierarchie* is the ground of all; For (as we have ſhewed) where *Honours* are erected and maintained againſt the honour of Chriſt, there true *honour* cannot long flooriſh. Their Lording over the Land, hath robbed the Nobilitie of honour, bleſſing to their State, of their families, yea and of their ſowles; and that not onely by giving evill example, but alſo by keeping out the power of the meanes, by which they ſhould have beene moulded, and the true Diſcipline of Chriſt, by which they ſhould have beene kept in compaſſe: Give them therefore an Alarm; Make them ſee their miſerie, and the Biſhops to be the main cauſe of it; cauſe them to caſt off the *yoke of ſinne*, and to *put their necks to the Lords worke*; deſire them, and charge them to lend the Lord their hand, eſpeciallie now when it is come to a dead liſt, or the Lord in judgement will let them grow to ſuch a hight at length, that they will vaſſall, and ſinke, both nobilitie and others, under intollerable burthens. Proclaime to all ſortes of people from the word, the *Impiety*, and Iniquitie of the Prelates places, and practiſes; Diſcover to the Prelates

their

their dangerous condition, will them to come out of Babell; and to caſt off their Antichriſtian pomp. Show them & the people the fearfull ſin of peſtering Gods worſhip, and overlayding peoples conſciences with the *inventions* of men; yea with the trumperie of Antichriſt.

In all this (as you know better then we can tell you) you muſt be verie free faithfull, and impartiall: the *face of man you muſt not feare*, Ier. 1. 17. You muſt *ſpeake all that the Lord commandeth*, either directly, or by conſequence, and not *keep back one word*, as you will anſwer it: as the *Vrim*, & *Thummim* of the Lord is upon you, ſo you muſt ſay to *Fathers*, *Brethren*, & *Children*, whether *naturall* or *politicall*, *I know you not*; that is, neither *nighneſſe* nor *highneſſe* ſhall make me play the huckſter with the word: you muſt have your portion; all affection offeare, love, or deſire, muſt give place to the freedome of the Ambaſſie; and the glorie of God, Deut. 33. 8. 9. C. 26. 2.

Was *Papinian* the Lawyer plaine with *Caracalla*; *Epheſtion* free with *Alexander*; and *Mecænas* ſo faithfull with *Auguſtus*? what a diſgrace will it be, and danger too, for you the men of God, to halt, or be mealie mouthed in a matter of ſo great weight; as the Lord ſaid of rebellious and knobbie Iſraell: *he hewed them by the Prophets*, ſo you muſt *lay the axe to the root of this tree, and hew it downe*; for as *it is not of the Lords planting, ſo it troubleth the ground*, as you muſt make (according to the ſame place) the word and judgements of Hoſe. 6. 5.

the Lord, as the light that is cleare and conſpicuous, ſo if they keep their trenches ſtill againſt the Lord, ye *muſt ſlay them with the word*, according to that of the Apoſtle: *Having in readineſſe a revenge againſt all diſ-*
2 Cor. 10. 5 *obedience*.

Tell *Diotrephes*, if he leave not his *Lording* it over Gods *howſe*, and beating of his *howſhold ſervants*, if he give not over his hould, Chriſt will ſee execution done upon him.

Tell all the ſupporters of the *Prelacie*, whoſoever they be, and all that ſhould put away *the evill one*, and will not; that *the Lord hath determined to deſtroy the*
2 Chro. 25. 15. *Land, becauſe we have done evill, and will not hearken to the Counſell of God.*

As the inverſe Trumpets, that ſound a retreat when they ſhould give the Alarm, are the betrayers of the State, agents for the enemie, and the bane of the Miniſterie, ſo we thinke they are much to blame to ſay no worſe, that turne the *mouthe* of the *Canon* in reviling thoſe that ſeeke and ſtand for reformation.

Is it not enough that Hananiah will not ſuffer Ieremie to Prophecy; that Paſhur ſmite him, and that Amaziah conjure Amos from the court; but alſo one of the *houſe* muſt beat his *fellow ſervants*; but it muſt be ſo, for if all be not right, the nigher the line with any oppoſition,
C. 20. 10. the greater Eclips. Ieremie his *familiars watched for* his

his halting; and Davids *companion* & *acquaintance* did him the greateſt hurt, Pſ. 55. 13; and Paul was worſt uſed by his Kinſmen the *Iewes*, Act. 20. 19. With ſuch evill requitall, let not good Souldiers be diſcouraged; for ſo they may with Ieremie in a fitt, to *fling away their armes*; but let them looke about a litle with the ſame Prophet, and they ſhall ſee that *the Lord is with them, like a mightie terrible one; therefore their perſecutors ſhall ſtumble, and they ſhall not prevaile; they ſhall be greatly aſhamed, for they ſhall not proſper.* A remarkable place it is, and full of confort. As it is an evill thing to be ſet againſt a good cauſe; ſo the ſpeaking *evill of good*, & *good of evill* is liable to a fearfull woe. *Contumelia non eſt ira Cæſaris digna*: that ἀντίλοιδορια, or requitall of rayling, is puſillanimitie; & if you can do it never ſo handſomly; you can but come even with him; but by bearing and making uſe of it, you may have the better of him. C. 20. V. 11.

Naturaliſts teſſ us, how a litle bird, called *Charadrea*, by ſecret attractive quality, cureth a mã of the landiſe only by looking on him, for a time; ſo Chriſtian patience, and magnanimious contempt, will in time, either drayn the gall out of bitter ſpirits; or make it more overflow to their owne diſgrace.

To conclude the clearing of this point, that all ſortes may be fully poſſeſt of this trueth, give the ſecond commandement the due extent: This yron, if it be well plyed, will bow downe the back of the Prelacie, and break the *yron ſinew* of all *ſuperſtitious worſhip*; this hammer handled well, and this law well obeyd, ſhall *purg out the Iniquitie of Iacob, by breaking all the Idolls of Rome, as Chalkſtones in peeces.* The negative of this, as all expoſiters witneſſe, *forbiddeth the uſe of any rite, or outward mean in Gods worſhip, which himſelf hath not commanded.*

Eſa. 27. 9.

Fonn. in 2. Com.

Ritibus ſive Ceremonijs à Deo ipſo preſcriptis, &c. Let us content our ſelves (ſaith one) with the rites & ceremonies, preſcribed by God himſelf: We give but a touch here, where we could be large, & we ſpeak to thoſe that underſtand; yea we have the teſtimony of a Prelate, for the confirmation of this trueth, in his catechiſing upon this commandement: God hath left (ſaith he) his word, the preaching of it; the Spirit, and his works, to inſtruct us: But all this will not ſerve, but men muſt have their owne deviſes in Gods worſhip.

Piſcator.

D. Andrew.

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»

Further, the affirmative part of this commandement inarmeth and commandeth the *Miniſter*, and *Magiſtrate*, to make reformation; witneſſe, that place forequoted out of Eſaia: *He ſhall* (that is Iſraell) *make all the ſtones of the Altar as Chalkſtones, &c.* The cutting, minſing, & manucling of Gods will in this commandement *maketh* (as the Prophet ſpeaketh) *other Lords beſides*

Eſa. 26. 3.

sides our Lord, to rule over us : That is, that neither rule by *authoritie*, nor *Law*. As some speake merrilie of the common Law, that it is all *Law*, and no *conscience*, & that the *Chancerie* is all *conscience*, and *no Law*, so we may speake seriously upon costly experience, that their *spitefull courts* are neither *Law*, nor *conscience*.

To bind this precept the closser to our sowles, let us observe but the reasons of it.

1. The Iealousie of God, that can endure no competition in the ordering of his howse, is threatened as a fire, to consume the breakers of it.

2. He houldeth them *haters* of him, that dare appoint him any other service; or order in his howse, then himself hath appointed; and so they are indeed; for they that will appoint a Law to God, they can not endure him to be their Law-giver.

3. The Iudgement against the breach of this commandement extendeth to the posteritie. This particular much concerneth us; for we thinke that the whole nation (save a *fillie few*) have contented it self with the form of government, and worship prescribed in the Church; and they have lived; and dyed good Christians, with much confort; yea have not divers worthie men among us, after long standing out, returned with peace enough, to imbrace and plead for the Ceremonies and government?

Well

Well this ſame threatening of *viſiting the ſinnes of the Fathers vpon the Children*, will fright us out of the *cliſt of this rock*, if it be well thought on; for what know we, but we are the men with whom the Lord of the howſe will reckon, viſiting the Idolatrie, and ſuperſtition of our predeceſſours upon us, eſpeciallie we following their ſteps: and put the caſe, we be taken away before the day of viſitation come; yet firſt, we know not what it may coſt us in our conſciences, ere we depart, either for never manifeſting ſuch love, as we ſhould, in keeping of this commandement; or for leaving our firſt love once had to this commandement. 2. We muſt know for a certain, if we reforme not that, our poſteritie muſt pay for it; & thus what great cruelltie do we joyne with impietie?

4. And laſtly; Let that rich and abundant love of God, promiſed to the keepers of that commandement, conſtraine our hearts (if there be any love of Chriſt in us) to manifeſt our love to him, and our poſteritie, by keeping of this commandement. We have been the larger in the diſcoverie of this mean of information. 1. Becauſe an evill muſt be knowne before it can be avoyded, or removed. 2. Becauſe in the midſt of much *knowledge we are like to be led captive*, (as the Prophet ſpeaketh,) for want of knowledge of this particular.

The

The 2. Mean of removall.

THe second mean of removall of this great evill, is for Ministers and Magistrates, to set themselves against this superstitious worship, and Antichristian government; teaching, and exhorting others, for to doe the same: they must labour, and cause others labour for a holy hatred of the Prelates, and their burthens, as they are enemies and enmitie to God; Of which that Godly King and Prophet gives a good president: *I hate vain inventions, or imaginations, but thy Law do I love.* Ps. 119.13 The word doth signifie properlie the branch of a tree; intimating thereby the *fiction*, or frame of the *hart*; or otherwise a thing, that by growth would overtop God. With the knowledge of this evill, there must be a hatred of it in the heart; and a forsaking of it.

Some will not know, that they may not doe; & some know, and yet will not doe, or dare not doe: but knowledge of sinne, and forsaking of sinne, must go together; If we looke to prosper, you must resolve and draw others on to *abandon all the abominations from our eyes*, wherewith *we have defiled our selves*: Eze. 20.7. you must labour, and cause others to be like Ephraim; who in his returning to God said to his Idolls: *What have I to doe any more with Idolls*: Yea as an other Prophet saith: *we must defile the covering of the Images*, Hose. 14.8. Esa. 30.22. (that is; count them, and use them as filthie things:) thow

Lord

thow shalt cast them away as a menstruous cloath, then shalt thow say vnto it: get thee hence. In a word, if we will pull our selves and others *out of the fire*, we must *hate the garment spotted with the flesh*: under which all the Orthodox understand all *mans inventions in Gods worship.* Thus we separate not from the Churches, but from the *evills* of them, and also from obedience to Antichristian Lords over them. We have showed this separation to be neither Heresie, Schisme, nor Rebellion, but good divinity, and loyall obedience: Or otherwise the Scots, Hollanders, and Frenche Protestants, be all Rebells, or Hereticks; which no friend to the Gospell will averre: how shall ye ever deliver the Land, or Christ himself, of them, and their burthens, if ye obey them?

Iud. 23.

For all the reformation that good Iosiah made, yet Zephanie will not content himself, till the *Chemarim-Priests* and all the *remnants of Baal* be removed: Surelie, if he had lived in our Land, he had been counted (as others are) an unreasonable man, made for nothing but to trouble the State, by stirring up of contention.

C. 1. v. 4.

Why should ye the Messengers of the great God be the *Servants of men?*

It is a good note of *Iohan. Sarisburiens.* to this purpose: *Serviendum non Dominandum, nisi quis forte seipsum dignum credat, vt Angelis debeat Dominari*: Ministers (saith he) must serve in their callings, and not

Policrat. lib. 7. c. 10.

Lord

Lord it over others; except they thinke themselves worthie, to beare rule over the Angells.

Aske them for the subjection which they challeng; if they can say, as Paule said: *Doe I perswade men or God*; and if they can not say so, then everie faithfull Minister must hould the rest that followeth, for his devise: *If I yet please men, I should not be the servant of Christ.* Gal.1.10.

And why should Gods people, of what degree soever, subject their necks to a *Babilonish yake*? Should they not *stand fast in the libertie, wherein Christ hath set the free?* If they sitt not in *Moses chayr*, why should they heat them? that is, if they bring not a lawfull warrant of their calling, why should they be obeyed? Galat.5.1.

To heare and obey Christ comming in his Fathers name, and Antichristian Prelates comming in their owne name, cannot subsist together.

That which the Spirit speaketh to the faithfull in Thyatira, he speaketh to us all: *I will put upon you no other burthen, but that which ye have already; hould fast, till I come.* Rev.2.24. 25.

A most pregnant place, against subjecting of our selves, to any power, or religious practise; how specious, and spangled, with depth of divellish learning, soever it be.

This mean of removall may be further followed by the execution of Disciplinarie *Censure*, or *casting out*, if no other thing will serve. Every Prelate, (we know,) or his deputed officer, will take upon him, to excommunicate God his people, upon no better ground (though not with so good authoritie) then the Pharisies had to cast the *blinde man* out of the *Synagogue*; yea all the good men in England that stand for reformation of worship and Discipline, by the 2. 4. 6. 7. and 8. Canon stand, (after their Popish manner,) excommunicat *ipso facto*.

Ioh. 9. 34.

To lay open the fowle abusing and prophaning of this sacred ordinance, as by the Prelates sole authoritie; the committing of the power to men uncapable; denouncing it against the good; Abusing of it to bables, and trifles; We have no time: Let this suffice that their practise in these, and other particulars, is against the word of God; the practise of the Apostles; all reformed Churches, from the beginning to this time; against Fathers, Councils, all Orthodox Authors; and in some things against their owne constitutions; witnesse, Constitut. Anno 1571. but to the point; whereas against all Laws this they do, where they have no authoritie; so the Churches of Christ by that power committed to them, may and should exercise this jurisdiction of Censure against them (if otherwise they will not be reclaimed from tyrannizing over Gods howse,) and that this is

no new Doctrine to any that love, and know the trueth, we are able to make good, from the word, reasons, consent of Popish and Protestant writers, and from practise. D. Downam indeed, with others of the Hierarchie, layeth about him against this trueth, and the maintainers thereoff, as though they touched the apple of his eye: he houldeth it an unworthie speech in holy Lambert, that Honourable martyr: *that a Pastor may be Censured by his Church*, afterward; he cometh with this Censure over all the Reformed of that Iudgment; that to subject Pastors to their Churches, is phantasticall, imaginarie, ridiculous, and absurd; yea he calleth it a Brownisticall; or Anabaptisticall frensie: But let all the above-said evidences speak, whether D. Downam, and men of his minde, or the reformers be the Schismaticks; and herein we will be breef:

Lib. 4. *p.* 162.

Lib. 4. *p.* 144.

First, for the word: *tell the Church*, (saith the Spirit,) where to omitt others. D. Andrews understandeth the words, of *everie particular Church*, having power & commandement to put this power in practise; He instanceth in the *Church of Corinth*: Where we must understand this power not to be *divisivè in membris*, in everie particular member devided; but *unitivè in tota*, joyntly united in the whole; as Gerson well observeth: *Claves non uni, sed unitati*: the Keyes are not given to one, but to unitie, saith Aug.

Math. 18. 17.

Tort. Tort. p. 42.

Lib. contro. p. 362.

To come to reasons: the first is from that principle of nature, wherewith everie Childe is acquainted, *Omne totum majus est sua parte*: The whole is greater then the part; yea, as it containeth everie part in it, so it hath power over every part. Now a Bishop (make the best of him) is but a part, or member of a Church, therefore he must be subject to the Censure of a Church: This Enthymem the Pope cannot evade, being pressed with it, by our writers from the testimonie of Gregorie, against Iohn of Constantinople; but our Hierarchie will curt this argument, if they can not unty it: For over the Church they will be, and not subject to it.

Lib.4. Ep. 2.8.

A second reason may be taken from that Sonn-ship that they professe to the Church: they are often upbraiding others. *Non habebit Deum Patrem*, &c. they have not God for their Father, that have not the Church for their Mother: They are beaten here with their owne rod; for they beate and spurn their Mother, and yet like ungratious Children they dispise their Mothers correction: If they be *within*, will they not be judged.

Lib. 5. C.27. D. Fyeld would make us beleeve, that a *Bishop must not be judged by Elders*; But the Apostle is of an other minde: *do ye not judge those that are within?*

1 Cor. 5. 12 13.

Other

Other arguments we might use, as from the dignitie of the Church; from the end of the Churches Censure; which is to *pull men as brands out of the fire*; and from the danger of such, as *Kick* against this prick; but we name them onely, since in every particular lyeth the force of an argument: as for these that will be affectedly ignorant, let them be ignorant still: but one thing we intreat you to observe, and we desire the Hierarchie to take notice of it; that this exalting of themselves above the Church rellisheth strongly of the grossest Poperie; and with Popish Arguments they doe maintain it. The grosser Papist houldeth the *Pope* to be above the Church, as Iohannes Saracenus, Bellarm. and Baronius; but the more moderate Papists teach the contrarie; witnesse, Thomas Corsellis, in his disputation at the Counsell of Basill, cited by Æneas Sylvius: *Dicimus universæ Ecclesiæ potestatem omnimodam esse concessam; Romanumq; pontificem illi subjectum; posse per ipsam deponi, abjici, excommunicari:* We say that all power is given unto the Church; and that the Pope is thereunto subject; and by the Church he may be deposed, rejected, and excommunicated. The same question was debated, and concluded affirmativelie; namelie, that the Pope is subject to a Councill; witnesse Gerson, cited by Saravia; will it not then follow undenyablie, that a Prelate, or a pettie Pope, is subject to the Censure of a Church? both Hierarchie and Papists grant the antecedent: *Potestas Ecclesiæ supra Papam*: the power of the Church is above the Pope.

Pol. Pariſ. p. 42.

Cont. Ger. p. 367.

This

This doth D. Morton cite from Sylvius; and why hath not a Congregation, or Church, power over a Prelate?

Apot. p. 2. lib. 4. c. 12.

Some would faine wrangle with the consequent thus; that there is not the same reason from the power of a Church universall over the Pope; and of a particular Church in controversie with a Bishop: one of their owne Bishops taketh away this instance, proving that our Saviours words: *tell the Church*, are to be understood *de Ecclesia quaq; particulari*: of every particular Church; giving an instance thereof in the Church of Corinth.

D. Andrew Tort. Tort. p. 42.

So D. Whitak. of that place of Mathew 18. *Particulari quavis Ecclesia, &c.* Every particular Church hath greater authoritie, then Peter, or any particular person.

The trueth of this consequent is also clear from reason, for by what power is a Councill superior, or doth exercise its power, but because it is a Church representative? and from which ground, both Popish, & Protestant writers, presse the Popes subjection to the Censure of it; In witnesse whereoff, D. Andrews citeth Cardinall Cameracens. Cusan. and the whole *Schoole of Sorbon*; concluding it against the Pope, in the Councill of Constance: If that man of sinne then should be not onely deposed; but also cast out, if on formall proceeding, he would not repent him of his *exalting himself against God*; what letteth, but the *limbes* of

of the *man of sinne* should be so proceeded against, if they persist in their tyrannie and contumacie? If any object the Magistrates interposed authoritie; it is quicklie answered: *quod ejus potestas non est privativa, sed cumulativa*: that his power is not to abate, or weaken any ordinance of God; but rather for guarding, and making good all the ordinances of God, punishing with the sword the opposers.

Vpon this particular Mr. Zanchie writeth both larglie, and learnedlie, answering all objections of hinderance from the Magistracie; and giving many good reasons, why the Magistrate should rather further, then hinder this ordinance of God. As from the perpetuity of the Gospell, this being a part of it: From the excellencie of it: From the necessitie, ends, and effects of it. *In 4. precept. p. 747.*

One remarkable argument he useth: that the Magistrate himself being a member, and subject to the ordinance, cannot exempt any man from this ordinance: For this he citeth the Churches practize upon Ozias, 2. Chron. 26. 16. and that instance of Theodosius related by Theodoret Lib. 5. 18.

D. Whittaker contriveth this argument into few words: *Qui vincit vincientem te, is etiam vincet te*: If the Church bring him under, that is over thee; shall it not also bring thee under, meaning the *Pope* or *Prelate*? *De Cont. q. 5. p. 180.*

For a closer of the proofe of this point; we produce the judgement of that *World of wit*, in his *halcyon dayes*; who in a generall assembly, with much admiration disputed acutelie this point *pro* & *con*: whether malefactors in life or religion, against the first, or second Table, might be cast out, notwithstanding they were lyable to temporall punishment: He concluded affirmatively, that hereticks, blaspheamers, refactarie schismaticks, bloodguiltie persons, and the like of what degree soever they were, ought to be cast out, by the Church; For they might escape the Kings hands; but the hand of God they could not escape. His Lawes must stand, said he; and we must all obey, though the Lawes of man be often made of none effect.

Thus, or to this effect, the King spake; yea we could make it appeare, that awfull shaking *blade* of the *Spirit*, was more terrible to those robellious spirits, both to God and man, than the power of many Kings.

By this it appeareth, who be the Schismaticks in this point. The Sorbonists in their Booke, called the Ecclesiasticall Policie, chargeth Bellarmine, and Baronius, to be Schismaticks; because against the Councill of Constance & Basill, they maintaine the Pope to be above a Councill? We require judgement, whether D. Downam, and D. Bridges, with others of the Hierarchie, maintaining Prelates, to be above the Churches

ches, deserve not the liverie of Schismaticks, that they would put upon others?

Lastly, we want not approved practize for this particular: Instance, that Censure put deservedly (as himself acknowledged) upon Mr. Adamson, Bishop of S. Andrews; for taking that Antichristian title upon him (for litle other fell to his shair but sinne and shame.)

The effects of excommunication, which the Apostle calleth a *giving up to Sathan*, were heavily and fearfully upon him; namelie, inward pangs, outward paines, and much penurie: No forraigne absolution could ease him, till the Church, who had imposed the Censure, upon his humble confession and supplication, released him.

The Godlie, and Learned of the Realme, relate this at large; we must give but a touch: onelie this we wish, that they had still so used the staffe in *driving away the fowles*; that their *sacrifice* still might have been of as sweete a smell as formerlie: but let them and us up and recover our ground; taking Chrysostomes advice in this verie particular: *Non purpuram; non fasces, &c.* Feare not the scarlet hood; the myter, rochet, nor the crocier staffe; ye have greater power than these; He bindeth this on with good reasons: *Si hominem timetis, &c.* If ye feare man; that verie man shall mock you; but if ye feare God, you shall be reverenced of men. Yea further, the neglect of this

this duetie ſhall cauſe their blood, to be required of your hands.

But heer fleſh and blood will beginne to ſtartle; and turne the back on this honourable ſervice: It will either lay or finde abundance of *Bears*, and *Lyons* in the way; or at leaſt their ſkins ſtuffed with ſtraw.

As the faint-hearted ſpies could not chuſe, but commend the ſweetneſſe of the ſoyle, and fruitfulneſſe of the promiſed Land; but they were daunted with the ſtrength of the people, the height of their walls; the Gyantlike ſtature of the Sonnes of *Anack*; the Amalakites, and the reſt of their curſed confederacie, dwelling in the mountaines; So all that have any hearts for God, muſt of neceſſitie confeſſe *hoc exterminium mali*; this rooting out of this evill, to be the moſt honourable, and profitable buſineſſe, that ever was undertaken; but *who is ſufficient for it?*

Numb. 13. 27. *&c.*

They are the Sonnes of Anack for ſtrength, (and ſo they are indeed the ſonnes of that monſtrous *Giant* the *man of ſinne*;) they are deeply rooted, and ſtrongly guarded with *Amalakites*, *Hittites*, *Iebuſites*, *&c.* that is, *Atheiſts*, *Papiſts*, *Arminians*, *Cannall Goſpellers*, *Proteſtants at large*, the *openlie prophane*, and with all the enemies of the Church, and Common-wealth; and with all the *Bellie-ſerving crew* that depend upon them. They have further with them the Counſell of *Achitophell*; the courting of *Shebna*; the roaring and braving of *Goliah*; the cruell pride and vanitie of *Haman*; the flatterie of *Amaziah*; the falſhood of *Semaiah*; and the

the blooddy cunning of *Doeg*; and if in this height and might they be incountered, they will rage like the roaring of the Sea, and teare like a Bear, robbed of her whelps?

For answer to all this; graunt it be so, (for it may be, al these will be upon their stumps.) Should ye not the rather resist by all good meanes this *πολυσήμον*, or *roaring monster, that he may flee from you.* 1 Pet. 5. 8.

Consider, if you be not able to runne with a *footeman*; how will ye hould out with a *Horseman*? that is, if you cannot tell how to deale with a mortall man, being Gods enemie, how will you deale with God, being provoked, that ye come not out, to help him against his enemies? If the Christaline humor of the bodilie eye be never so litle removed by a blow or cutt to the one side, or other, it maketh one thing seeme two. So by false feares, the Christaline humor of the eye of faith being never so litle oblique, from directlie looking upon God, & our commission, maketh our foe seeme stronger, and our service seeme harder, than they are indeed, or in verie trueth. Prodigious things upon proportionable distance, seeme more fearfull, than if they were nigh hand; so drawe you to your colours, and march on to the charge, and you shall with Alexanders spies, discover them to be but Mounkies, marching over the mountains of Babell, and no men of Armes.

Consider what the Lord saith, and it will strengthen your heart: *They that wait upon the Lord shall renew their strength, they shall mount up with the wings of an Eagle, &c.* Esa. 40, 31.

Feare thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphould thee with the right hand of my righteousnesse. C. 41. v. 10.

Behould all they that were increased against thee; shall be ashamed, and confounded; they shall be as nothing; and they that strive with thee, shall perish. V. 11, 12.

Doe as those brave Spirits, Iosuah, and Caleb, counselled faint hearted Israell, to doe with the Canaanites. *Feare them not, they are bread for us; their defence is departed from them, and the Lord is with us, feare them not.* Num. 14. 9 Can you read those places, and gather no courage?

The Lord will do by you, as he did by Achaz; If ye *will not fear, & be faint hearted*, as sure as the Lord hath spoken, *you shall cutt off the tailes of these two smoaking fire brands* from the head of Babell; namelie, *Popish Prelacie*, & *Arminianism*; and then all the rest must fall: But if thorow feare of danger, you seeke a hole in your commission; and turne of the service; then the Lord may impute it to you for rebellion, as he did Esa. 7. 4.

to Israell his denyall to enter the Land: *Onely rebell not ye against the Lord*, saith Iosuah to them. As the frequencie of a *Diarie*, or light fever, may grow to a Hectick; so that *faithlesse feare* of the Israelites, cast them into a deadlie consumption; yea from one degree of sinne, and judgement, to an other; As from feare, they fell to murmuring; from murmuring to rebellion; from rebellion to the murthering of their guides, If God had not hindered them; but this did so provoke the Lord, that had not Moses stood up, betwixt God and them, he would have cut them off from being a people; and becausse (as Moses said) *they turned away from the Lord*, he gave them over to go up against their enemies, without his advise; neither would he be with them; and so *they were consumed*. V. 9 V. 44, &c.

2. Some will make a stop, that the Kings authoritie supporting of them, standeth in the way of reformation.

For answer. 1. If they could say with the Apostle, that they were ἀφωρισμένοι εἰς εὐαγγέλιον θεοῦ, separated, or sett apart for the Gospell of God, they would not medle with the authoritie of Kings. *Duæ virgæ sunt; altera Regum gentium, altera Discipulorum Christi. Virga Regum, virga Dominationis; virga Discipulorum Christi, directionis.* There be two rods (saith Rupertus:) one of the Kings of the Earth; an other of the Disciples of Christ; the former is a rod of Princelie superioritie; the latter a rod of direction: the one is Rom. 1. 1. In Matth. 10

over

over the body; the other over the fowle.

2. As we have proved, they have no ſuch authoritie (as they doe uſurpe) over either ſowles, bodyes, or goods of men; and therefore they may be juſtly called *Regis, Legis, & gregis, excidium*: The very undoing of King, & Law, and people.

3. Say authoritie were graunted, in things incompatible; it were no authoritie at all. *Virga dominationis non eſt conceſſa Miniſtris Evangelij pacis* (ſaith the foreſaid Author:) that rod of Princely dominion, is not given to the Miniſters of the Goſpell of peace.

The ſame argument our Saviour (whom they now and then call Maiſter) uſeth, to avoyd the diviſion of
Luc. 12.14 the brethrens inheritance: *Man, who made me a judge or a divider over you?* As if Chriſt would ſay: I have no calling to it; and who can give them a calling to doe what they doe? we may uſe to them the words
De conſid. Lib. 1. c. 6. of Bernhard: *Quid fines alienos invaditis? quid falcem veſtrum in alienam Meſſam extenditis?* Why do ye invade others offices, and caſt your ſikle in others Corn. *Cur major vis eſſe Domino, &c.* Why will ye be greater then your Maiſter, who anſwered the brother in matter of diviſion; who made me a judge, &c. then it behoveth you all, according to your places, to vendicate the King, and Kinglie authoritie, the Law, & the ſubject; yea, and the Goſpell, (which is more then all,) from abuſe, and tyrannie.

3. And

3. And lastly, some will object, if we cast off their bands, and oppose their tyrannie, we shall be called tumultuous; they will cry a *confederacie*: people will forsake us, we shall loose our Ministerie, or place of government; our court-countenance; our credit; we may be banished, or imprisoned; and so our places should want us, where we might have done much good?

For answer; first you must make a count, what it may cost you. *Nullum periculum vincitur sine periculo*: No danger is overcome without danger. And resolve upon self-denyal, if you follow Christ. The fearfull are neither good Soldiers, nor good Logicians: as God said to the Prophet: *though they say a confederacie, say not ye a confederacie*; fish not to farre before the nett? *Sit vestri cura operis, & Dei cura eventus*: Do ye the work, and leave ye the successe to God. May ye not rather reason, that honour, and successe, shall attend you, and yours? Is not God plentifull in promises of assistance in the worke, and a blessing upon the worke? Esa. 8, 12.

Behould (saith the Lord of Babell,) *I am against thee O! destroying mountaine, which destroyeth all the Earth.* Ier. 51. 25.

Sanctifie the Lord of Hostes; and let him be your feare, and your dread; and he shall be to you for a sanctuarie. Esa. 8. 13. 14.

But say that the evill, which you feare, should come upon you, and us, (as indeed it might, because we have so long stood off with God, and feared man more than him,) yet why should your places of Magistracie, or Ministerie be redeemed with the least detriment, or dishonour to God? is not Thyatira, being (as one saith) a Type of the Church, high in Poperie, from Wickleeff to Luther, threatened for suffering of Iesabell? that is: *Quod Romam ferrent*: that they suffered Rome. As one saith, Iesabell no doubt was reproved, but she was not roundly dealt with; she should not have beene suffered at all: But we take not up our Armes at all against the brood of Iesabell. *Turpe Christianos Pastores non in prelio Leones, sed potius servos esse*: It is shame (saith one) for Ministers, or men of place, not to show themselves like Lions, but as harts in the batle.

Park. lib. 1. C. 39.
Apoc. 2, 20.

What it is to be a Lyon, Salamon telleth us: *he turneth not away for any.* As for your places, libertie, peace, and paines in the Lords harvest, God will say thus: *If I be hungrie, I would not tell thee*; that is, what need I to thee; or any thing thow canst doe? I am all sufficient, &c. Mens places and paines must serve Gods appointment; but Gods appointment must not serve mans Policie. If you stand not up for God, you are fare to loose your places, and your confort too. Pure obedience, without going to the right hand, or to the left, is the fruite of true love to Gods command-

Pro. 30. 30.
Ps. 50. 12.

ment.

ment. *Hath the Lord* (saith Samuell) *so great pleasure in sacrifice, as in obeying of his voyce.* 1 Sam. 15. 12.

We know that Earthlie Kings hould it their greateſt glorie, to be preciſely obeyed in their peremptorie commandes, though they be many times different, or directlie oppoſite to the rules of State; and men of no meane qualitie, devouted to thoſe commandes, hould it their greateſt honour punctuallie to obey, though it be with danger of their head; Inſtance, that man, who upon the command of Henry the VIII. threw downe the Fort in France; for which the Councill thought him worthie of death.

A like inſtance we have in Duke de Medina, Generall of the Spaniſh Armado, in 88. he was commanded by the King, not to Land his forces, in England, before the Prince of *Parme* & his forces were come to joyne with him; which he preciſely obeying, when he might have landed; It was conceived by the Counſell of Spaine, that that neglect overthrew their attempt. The Duke being called to an account, did ingenuouſly confeſſe, that in his judgement he might not onely have landed ſafelie, but done ſome great and honourable ſervice againſt the Engliſh; but the Kings command was of more weight with him, then gaine, or loſſe; yea or life it ſelf; for which the King commended him highlie; affirming, that he had honoured him more in his punctuall obedience, in a thing good to the eye of judgement, than he had gained him a

Kingdome by a contrarie courſe. If it be thus with obedience to Kings, that may, and doe erre, though their intention be good; how ſtrictlie without altering or deminiſhing, ſhould we obey the *all-wiſe God*? whoſe commandements, both for *matter* & *manner*, are exceeding juſt.

To conclude the point in the words of one of the Ancients, againſt uſurped authoritie. *State fortes; State ſecuri, oportet enim, vt conſtanter, &c.* Stand faſt, and be ſtrong; be ſecure in ſtanding for the Lord; keep the Churches of Chriſt, as ye have received them from the Apoſtles. *Et nihil ſibi in nobis hæc tentatio Diabolicæ uſurpationis aſcribat;* Let not that tentation of diveliſh uſurpation, finde any place in us; or let the ſerious, or ſincere exhortation of a reverend Patriot, and Champion of Chriſt his Kingdome prevaile with you. *Medici Eccleſiæ Anglicanæ omnes pro viribus eſſe debemus; profana Epiſcoporum uſurpatione, imo & ſævitiâ jam vulneratur: qui igitur Medicam manum adhibere ceſſant, aut deſipiunt neſcientes, aut ſalutem Eccleſiæ perfidi produnt:* we ſhould all be Phyſitians to the Church of England, by the crueltie, and prophane uſurpation of Biſhops it is ſore wounded; they then that are negligent to put to their healing hand, are either unwiſe, or perfidiouſly, they betray the ſafetie of the Church, ponder the words well we pray you.

Greg. lib. 4. Ep. 36.

M. Park. Lib. 1. c. 39 p. 128.

The 3. Mean of removall.

THe 3. Mean of removall of this evill, is conceaved by some to be a Councill called; wherein the authoritie of the Prelacie, their superioritie, their Offices, and substituted Officers, their leiturgie, and maintenance, may be thorowly examined, and judged accordinglie: But before we com to the particular applicatiõ of this Medsin, it shall not be amisse, to give a taste of the *præcognita*, or generals of a Councill, for the better clearing of the particular.

The Papacie and Prelacie are at strong opposition now and then among themselves, about the necessity, authoritie, and calling of a Councill, yet both joyne in opposition against the *Presbyterians*, or Reformers, (as they call them,) and this may appeare in divers particulars.

First, they charge the *Presbytarians* with disliking of *Councills*, and againe, they braulle, & keep a wondering, if at any time they call for a Councill; How can these hang together? That they do both these, let the *Hierarchie*, and their Soldiers beare witnesse against themselves.

For the first, *We dislike of nothing more* (saith one of them) *than that divers Disciplinarians have no Councills*: as though they could not endure Councills. *Sutcliv. Tract. de Disciplin. c. 9, p. 140.*

The untruth of this is manifested by the current of the learned; the practise of all Reformed Churches, and the confession of their owne writers.

Bogerman against Grotius testifyeth from Iunius, & others, what love and good liking the Reformed beare to Councills: So D. Morton, citing Calvine. *Quod nullum certius sit remedium*: there is no better remedie than a Councill. So Saravia of Beza: *De necessitate Synodorum facile Bezæ cõsentio*: as for the necessity of Synods, I willinglie agree with Beza. *Concilia coguntur vt reformentur Ecclesiæ ad formam optimam, quam Christus & Apostoli, &c.* Councills are to be called (saith Zanchie) that Churches may be reformed, both in Discipline, and Ceremonies, to that form, which Christ and his Apostles have left; that all new Doctrine, Worship, and Ceremonies may be done away.

Apolog. p. 2. Lib. 4.

De triplic. Ep. p. 91. q. 3.

De vera Ecclesiæ reformat. Regula 10.

To this purpose he citeth that promise or Prophesie from Gods owne mouth, Esa. 1. 25. *I will purge thy drosse, &c.* And so he citeth Ier. 6. 16. *Stand in the way, &c.* Where we see the Reformed make Councills the meanes, to purge the Churches, and to finde out the good way.

It is true we doe not with the Papist, or some of the misled ancients, extoll Councills, or equall them to the Scripture; as Gregorie esteemed of the 4. generall Councills, as of the 4. Euangelists; but we answer, as

Auguſtine did Maximinus the Heretick, willing to heare nothing but Councills. *Nec ego Nycenam, nec tu Ariminenſem Synodum*, &c. Let us not contend by Synodes, but by the authoritie of Scripture. *Lib. 3. adverſus maxim.*

There have been divers wicked Councills, both under the Law and the Goſpell.

Foure hundred falſe Prophets were aſſembled under Achab, to condemne Micaiah. *1 King. 22.*

The high Prieſt, and the Phariſies, *gathered a Councill* againſt Chriſt. *Ioh. 11. 47*

Yee when Councills began to be corrupt. Gregore Nazianzen ſaid: *He never did ſee a good end of any of them.* *Epiſt. 25. ad procop.*

Neither cite we theſe as Calvine ſpeaketh for us: *Quod Concilia minoris facimus, vel quod Concilia metuimus*: Out of any diſeſteeme of Councills, or that we feare Councills, but that Councills being ſubject to err; We beleeve them ſo farre, as they are ordered and guided. *Per lydeum lapidem, & non per leſbiam Regulam humani judicij*; (as Zanch. ſpeaketh) by the touchſtone of the word; & not by the leadin rewle of mans corrupt judgement; and therefore ſaith Iunius: *Res Concilijs non debent determinari*: Things muſt not be determined by Councills, without the guidance of the word. *Inſtit. lib. 4. c. 9.* *Animadverſ. in Bellarm. p. 429.*

In

In the next place, the *Hierarchie* forgetfull of their former challenge, cryeth out on *reformers* for desiring a Councill; witnesse, D. Bridges his reply, to one desiring tryall, and reformation of things by a Councill: *Is not this* (saith he) *to take away the authoritie of Bishops, and Archbishops, by whom, as by a compendious way, things may be determined?*

Lib.15. p. 12357.

The same quarrell picketh D. Whitgift to Mr. Cartwright, desiring a Councill: The calling of a Councill (saith he) is a way full of grievous, and intollerable consequences.

Tract.5.c.3

The same song doe the Papists sing to all Protestants, desiring a Councill. Iunius citeth Bellarmine thus, upbraiding the Lutherans: *efflagitant Lutherani Concilium, &c.* The Lutheranes would gladlie have a Councill; but D. Morton sheweth us how Bellarm. and his followes. *Excludunt necessitatem Concilij*: they do abandon the necessitie of a Councill. But upon what ground? Vpon the very same ground, in effect with the *Hierarchie*. *Via maxime compendiaria extinguendi Hæreses, non per Concilia, sed per sedem Apostolicam*: The most compendious way, (say they,) to quench Heresies, is not by Councils; but by the power of the Apostolick Sea; witnesse, *Bellarm.* & *Coster.*

Controv.4.

Apol.p.2.

Lib.4.c.1.

To

To the same effect *Perierius: Frustra fit per plura, quod fieri potest per pauciora:* It is labour lost, to doe a thing by greater paines, when it may be done by lesser: Observe how the Hierarchie and Papacie jump together, in the same Positions and grounds; For as D. Morton further witnesseth of the Papacie, that they exclude Councills: *Vt cathedræ papalis prerogativam adferant*: that they may establish the prerogative of the Popes chayre; the same doth the Hierarchie; witnesse themselves, that they may establish the indisputable prerogative of an *Archbishop*, or *Pope Minorite*. As in this they are like one to another; so they are both like to the great enemies of State, or Bankrupt Politicians; who least they should be called to an account, are ever beating on this Matchivillian principle. *In statu Monarchico expedit rara esse comitia*: In a Monarchicall state, Parliaments should be verie rare; which is both against reason, & the safetie of the state; especially, if the wicked finde place about the throne, whom the power of a Parliament should, and must remove; since this high Court is sett in the midle, betweene the King, and State, yet pertaking of both; that they may redresse the grievances of both; just so, the intrusion, and violent keeping of possession by the Prelacie, cannot endure a Councill. In Exod. 10

But to come to the application of the particular; cause them joyne yssew with us, and put the cause upon the tryall of a lawfull Councill; *vbi causa cum causa, & res cum re, & ratio cum ratione comparetur*: Where cause with cause, and matter with matter, and ground with ground may be compared, and determined.

But in calling of this Councill, the Hierarchie must be content to part with their Romish principle, namelie; *no Metrapolitan, no Councill.* It is D. Bilsons Position in more words delivered, c. 6. p. 453, &c. Saravia, the Prelates *Convert*, but *like a cake not turned*, pleadeth thus for Mammon; that the assemblies of the Presbiterians are not *Synodes*, but *conventicles*, because he readeth not of any Synode, *Without an Archbishop.* It is the verie plea of Bellarmine for the Pope: *Quomodo convocabuntur Concilia absq; vno, in quo omnes, &c?* How shall Councills be called without one, in whom all the rest must consist? Or *how can Bishops be assembled without a head?*

De triplic. Ep. 9. 3. p. 90.

De Concil. c. 12.

Si nullus Metrapolitanus in qualibet Provincia; nullusq; pastor in tota Ecclesia, &c. If there be no Metrapolitane in everie Province, and no universall Pastor in the whole Church, how can a Councill be called, or kept.

Lib. 4. pag. 114.

The argument for the one, is everie way as good as for the other; if a Provinciall, or particular Councill can not be kept without a Metrapolitane; then a generall

can

can not be kept without a Pope : But the untruth of this Papall and Hierarchicall assertion appeareth many wayes.

1. It is against that place of Scripture, which both they, and we, and all that professe Christ, alledge for the warrantable calling of a Councill : *Where two or three are gathered together in my name, there I will be in the midst of them. Yea I say unto you; if two of you shall agree upon Earth in any thing,* &c. which phrase is taken from that Symphonie, or Harmonie that is in Song; *ubi communi consensu, non alicuius imperio*: where it is signified to us, that by the common consent, and not by the imperious edict of any, a Councill is to be gathered; (as one saith verie well): and if by the *name of Christ* : they understand authoritie, given from Christ; by the verie same the Metrapolitan authoritie is rejected; which is proved (as we have shewed) and confessed by all the ingenuous, to be but a *humano institution.* Mat. 18. 20 V. 19. συμφωνησωσι.

Tota Hierarchia instituta est, vt in Ecclesia vnitas, & tranquillitas servetur, sayth *Duarenus* the Civilian, and a great friend to Prelats priviledges: the whole *Hierarchy* was ordayned, that the unitie, and tranquillitie of the Church might be kept; But what *Lord-keepers* they have beene, and are to the Church, we have partly shewed you; for we cannot tell you all : But for the point; that they are of mans positive authoritie, let their owne speake; as D. Fyeld, Sutcliv, D. Bilson, &c. Distinct. 18

2. Was there any Metrapolitan in that Apoſtolicall Councill, Act. 15? Where if they anſwer, that the Prelates ſucceeded the Apoſtles (as ſome do) then they croſſe their owne confeſſion; that a Metrapolitan is a meer humane inſtitution. But they know well enough, and are forced to confeſſe; that there was no Metrapolitan for the ſpace of 300. yeares after Chriſt; and will they ſay there were no Councils? and if there were, they muſt be null in their judgement, for want of a Metrapolitan. *Fideles per Aſiam convenichant ac nuper nata Doctrinas, &c.* the faithfull ones (ſaith Euſeb.) aſſembled themſelves thorow all Aſia, rooting out new Doctrines, and all things repugnant to the word; in theſe no Metrapolitan. The ſame author witneſſeth, that Conſtantine, comming to the Crowne, by a decree, reſtabliſhed the libertie of calling Synodes, or Chriſtian Societies together, which were formerlie ſuppreſſed, by the tyranny of the Dragon. So that ye ſee the frequencie of Synodes before any Metrapolitan. Yea a Synod was kept at Antioch, as D. Reynolds witneſſeth againſt the minde of a Metrapolitan.

Lib. 5. c. 16

3. What ſay they to all Synods that have beene kept by Reformed Churches, ſince the time of reformation? Surely, they dare not ſay, they are no Synods. Yea they will be founde to be the Synods indeed; For all the Synods kept in Britan by Prelates upon tryall, by the goulden rewle of Gods word, ſhall prove but *Pſeudo-*

Synodi;

ſynods; Or as Nazianzen. ſpeaketh to be διαθηκη τῶν κακῶν & , δε ανάλυσις τῶν κακῶν : the fixing of evill, not the diſſolving of evill.

Take for inſtance (to go no further) that Provinciall Synod, houlden Anno 1603. the firſt yeare of King Iames; which was all that was houlden from A°. 1597. which a Learned worthie calleth: *Flagellum piorum, & pandoram illam è cuius pixide, &c.* the ſcourge of the Godly; and the box, out of which a multitude of miſchiefes have overflowed the Church of England. *Park. de Polic. lib.5. c.26.*

But in theſe Reformed Synods, were there any Prelates? For the cloſer of this controverſie, let a learned Cardinall ſpeake: *Eius authoritas non ita pendet à congregante, &c.* The authoritie of a Synod (ſaith Cuſan) dependeth not ſo on a Metrapolitan, or Pope, that it is null without them; For then the eight generall Councills had been null, becauſe they were not by a Pope. *De concord. cathol. lib.2. c.25.*

But what is the reaſon, the Pope, or Metropolitan pettie Pope will beare ſuch a ſway in Councill, or they will have no Councill at all? D. Whittaker giveth Bellarmine the reaſon: *Certum eſt reum nolle convocare Concilium, à quo judicetur*: a Malefactor will never call an Aſſyze; except he may be judge himſelf. But as Iunius citeth Auguſtin; is it any reaſon, *vt vnus judex ſit, & accuſator*? that one ſhould be both judge and accuſer? *Imo vt quiſpiam de alio judicare vellet, & nollet ſe judicari*? yea that he will judge others, and not be judged himſelf. 32. q

Iudge ye then with Luther, cited by Iunius: *Expetimus Christianorum liberum Concilium, &c.* We desire a free Councill, as Christians should have; For of their Councills under the Prelates, we may say, as Luther said of the Popes: *quod porrigitur panis in mucrone gladij, at propius accedentes manubrio ferimur:* They hould us out bread on the point of a sword, but when we come nigh, they beat us with the hilt.

Centrov. 4.

Lib. de Concil.

Be pleased then to let us have a Councill *in the name of Christ*; that is, with authoritie from the word, which they reject, (as M. Calvine well observeth,) that ad, or diminish, from the word; and then we doubt not by the help of God, but the Prelates shall not onely be in *danger of a Councill*; but they shall be quite extinct by a Councill.

Deut. 4.2. Malach. 2.7 Rev. 12, 18

For the evidence of this hope, let them but appear to these particulars:

1. What Councill called and guided by the warrant of the word, can chuse, but condemne the unlawfull calling of the Hierarchie, not having one jote of warrant from the word; yea directlie condemned by the word; For matter incompatible with the *Ministerie*; For ground *Antichristian* authoritie; Conferred onely by our Kings, for want of better information; who are not able, nor any human power, to change the nature of it: and lastly, for manner meerely Popish, and Histrionicall; as we could shew from the Ceremonies

monies used, but they are not worth the time.

2. What Councill will approve that feudatarie *Leedg-vassallage* of Ministers, with their oath of *Homage*, or *Hominium*, (as some call it;) that is, *Man-service?* Whereby they intangle, and tye themselves to *Militarie service*; *Tenentur militari*: They are tyed to serve in warre, sayth Spalato. *Tollentes libertatem, & numera prophanantes*, (sayth that Learned, and much honoured *Didoclavius*,) undoing the libertie of the Church, and prophaning the function of the Ministerie. *Lib. 1. c. 7. N. 9. Ecclesiæ.* *Altar. Damasc. p. 11.*

What Councill will approve of their Lordlie and supereminent titles, of *Lord*, *Earle*, & *Grace*, and of the most honourable order of Gartyr? Or will they thinke it right, that they should take place of all the Nobilitie, & some of all the officers of state save the Lord Chancelour; as the Archbishop of *Yorke*; Some take place of the Lord Chancelour too; as the Archbishop of *Canterbury*.

It is worth the observing, when the Bishops were inhibited the Parliament by Edward. 3. that proud Prelate Iohn Straitford, came to the doore, and pressed to be in, affirming that he was *the grand PEOR of the Land, and next vnto the Kings person, to have his voyce* (and so saith he) *I challenge the right of my Church, & entrance into the house*: *Godwin. de Presul. p. 157.*

Lastly,

Laſtly; in this particular of honour, will a Councill thinke it fitte, that the orphanes of the Nobilitie and Gentrie, being feudataries to the Biſhops, ſhould as Vaſſals, do homage or Knights ſervice to them, though they hould other Lands *in capite* of the Crowne? Our Antiquari ſheweth us, how the Earle of Gloſter held the Mannor of Tunbridge, of the Biſhop of Canterbury on condition, that he ſhould be the Biſhop his Marſhall at his inſtalment. So the Earle of Warwick was Marſhall at that great and ſumptuous inſtalment of Georg Nevell, Archbiſhop of Yorke.

Camden.

Godwin.

3. How can they hould up their face in Councill, to make good that power conferred on them, or abuſed by them in the high commiſſion. Is it fitte, that Miniſters, by vertue of a ſecular power, ſhould take upon them, to cenſure men in the matters of the ſervice of their God; and other points of faith? and not onely ſo, but alſo to excommunicate, fine, impriſon, break up their doores, and cloſets; take away their goods, &c. Contrarie to the Law of God; the Lawes of the Land, and Priviledge of the Subject; as we have proved at large? Or would a Councill ever agree, to put two ſwords into the hands of mad men, or ſuffer them, to rack the Kings ſubjects upon that damnable *oath of Inquiſition*? Yea they infringe the power of the commiſſion it ſelf; by vertue whereoff, as they are to inquire for *Hereſies*, & *Errors* among other things, ſo are they not to condemne that for *Hereſie*, or *Error*, which is not determined ſo to be, by *Canonicall Scriptures*; wit-

witneſſe that act of the 1. Elizabeth, C. 1:

4. What Godly Councill will admitt of their diſtinctions of degrees of Archbiſhops, Biſhops, Deans, Prieſts, and Deacons; not onely contrarie to Gods word, but alſo rejected by all Orthodox, Ancient, and moderne writers, except a verie few of their owne grain. *Plures gradus ſeu ordines Miniſtrorum non legimus in ſacris literis, quam quos Apoſtolus in Epiſt. ad Epheſ. expreſſit*: We read not (ſaith Zanchie) of more degrees, or orders of Miniſters in holy writte, than the Apoſtle hath expreſſed in the 4. of Epheſ. V. 11. *In 4. præcept. p. 732.*

What Councill could endure their *Court Canons*, and multiplicitie of Popiſh officers, both in Eccleſiaſticall & Lay functions (as they do diſtinguiſh:) with the number, varietie, and iniquitie of their Courts, we meane not to trouble you; ſince they are to well knowne: onely be pleaſed to take a vew of that Court of *Faults*, or Faculties, (as they tearm it,) whereby the Archbiſhop hath power under his ſeal from himſelf, or his commiſſioner of the ſaid Court, to give, and to graunt *Licences, diſpenſations*, & *reſcripts* in all and every cauſe, wherein the Biſhop of Rome did give & graunt the ſame. And this miſchiefe is *eſtabliſhed alſo by a law*; but how lawfullie, let Heaven and Earth judge: For by this meanes (as a learned worthie replyeth) *we have the Archbiſhop ſurrogated in place of the Pope, onely the Kings ſupremacie reſerved.* 25. Henr. 8. Raſtal. R. 22. Cartw. rep. 1. p. 87.

This beastly Romish Court (saith an other Ancient worthie) had its ground from the Canon Law, in which that filthie Marchandise of Lawlesse dispensations is exercised to the undoing of the Church.

De Discipl. Fol.22.

The monition to the Parliament complaineth, (and that justly,) that in this Court, as at Rome, all things are to be soulde. This Romish Mercate (as one saith prettily:) *nec modum, nec fundum, nec finem, nec pudorem habet*: hath neither measure, nor bottom; nor end, nor shame; For they dispense not onely with humane Laws, but also with divine, as *non-residencie, pluralitie,* & *Symonie*, &c. The which dispensations are *legum vulnera*; the wounds of the Lawes; the robbing of purses and the bain of sowles.

Pag.3.

As for their Officers, we have alreadie laid them out in their colours, onely a word or two more to Church wardens, and Sydmen; because sundry very honest men wrong, both themselves, and others, by this insnaring, and inslaving office. They are sworn, not to suffer any man to preach, except he come with the Prelates licence. To present such, as come not duely to *devised* service, or divine (as they falsly call it;) though there be no more but that Egyptian Garlick, yet that they must not leave to heare a Sermon. They must also present to the Prelates Court, all such as will not kneele at the Sacrament; nor have their Children crossed, and Bishopped; nor their Wives Churched; nor

will

will not joyne with the *Litanie*, & unholy *Ceremonies*; nor will not obſerve feſtivall dayes, & other rites; yea if good & holy men be under the unjuſte cenſure of the Prelates, they muſt barr them from the Sacrament, ſuffering unworthie wicked men to be admitted to the Sacrament, by the Miniſters, at their pleaſure; Whom ſayth D. Mucket, if they preſent not to the ordinarie: *nefarie ſunt periuri*, they are wickedlie forſworn; yea further their painfull, and holy Paſtors, and teachers, they muſt unnaturally, and perfidiouſly expoſe, by preſentment to the tyrannye of the Prelates; if they punctually obey not thoſe impure, and plaguie Cannons: and ſay they could buy out their oath (which is unlawfull to doe) yet this is their untoward worke. *De Polit. p. 344.*

They are (as we have ſaid) the *Counterfits* of Gods true *Officers*, namely *Elders* & *Deacons*, whom they keep out of place, by ſerving of the tyranny of the *Hierarchie*, who cannot endure to heare of Gods true Officers indeed: In a word, they Miniſter matter of filthie Lucre, to the *Harpies* of the Prelates Courts; yea they greeve and wrong Gods people, and doe the worſer ſort no good; we wiſh for their good, that they might ſee their ſervice weighed at the beam of the word, (which in deed is, or ſhould be the true ſcale of a Councill,) and then they would hate their ſervice, & love themſelves the worſe, yea we are verilie perſwaded, that never a true honeſt man would undertake the ſervice, were it not for feare of the Prelates; which ſtrongly argueth, that being an Office in Gods

howſe, it is counterfeyt, and ſtark naught.

6. And laſtlie; Dare they bring their Leiturgie and Ceremonies into the true Scale of a Councill: both theſe and their Patrons ſhall be found light, as vanitie it ſelf.

Firſt, for the Leiturgie we have ſhewed you (though briefly) the palterly pedigree of it; and could (if time would ſerve) anatomize it *intus, & in cute*; from the bowell to the ſkin (as we ſay;) but that is done in a treatiſe by it ſelf.

What an apiſh Imitation of the Leviticall Prieſt is in the Miniſters going into the Chancell; praying with his face turned from the people, as though there were ſome diſſention betweene him, and the people? As the Prieſt under the Law went into the ſanctuarie, the people being without; ſo the rubrick preſcribeth the Miniſter, to put a partition betweene him, and the people, where he may as well curſe, as bleſſe; he may ſpeak what he will in a tongue knowne or unknowne, for the people know not: from that ſame practiſe Bellarmine defendeth prayer in an unknowne tongue.

Levit. 16. *Luc.* 1.

De Verb. Lib. 2. *c.* 16

As for the *Litanie* well naturing the name of a *laborious ſervice* in the *Duſt and Dart* (for ſo Homer and others uſeth the name) it is borrowed from the practiſe of the Heathens, as Cauſabon obſerveth out of Dionyſius Habicarnaſſ. And is in verie deed

λειτανέυοντες.

Exercit. p. 327.

deed nothing, but an impure Maſſe of *conjuring and charming battologies*; whereby the name of God is highly prophaned; his howſe and worſhip abuſed; Gods people by it abandoned the ſanctuarie; and the Prophane love no worſhip ſo well as it. Polybius uſeth a prettie phraſe to diſplay the nature of it; μαγγανευειν προς τους θεους with a multitude of inticeing flattering ſpeeches (to ſay no worſe) to allure the Gods: but not to trouble your ears with the particular blaſphemies of it; is it not matter of wonder, that they pray to be delivered from *lightening, haile, tempeſt, &c?* Yet not one word of that which is preſcribed in the Litanie of Edward. VI. namelie to be delivered from the *Tyranny* of the *Biſhop* of *Rome*, which is worſe than all the *fire* and *lightning* that can befall us. But they know well enough that that prayer ſtricketh at the root of their being; and therefore they have cutt it of by their *expurgatorious Index*; and in ſtead of this, they preſſe the Miniſters to pray for their *Lordſhips*, which in effect, is to pray for the eſtabliſhing of Antichriſte, & keeping Chriſt ſtill out of his Kingdome.

Thence it is that it ſtiketh on the ſtommacks of good men, and putteth them divers times to a ſtand: but *compelled prayers* (as we ſpeake) doe neither partie good.

Yet for all this Romiſh ſtuffe, every Miniſter is ſtrictly tyed by the Canons, to ſay or ſing all the whole ſervice, not omitting any thing, notwithſtanding of *Sermons*, or any other motive to the contrarie, and that upon pain of *ſuſpenſion, excommunication, & deprivation*, as he ſhall double, or triple the offence: ſo that we ſee the breaking of the *bread of life* muſt give way to the drawing of the *Waters of Nilus*.

Canon. 14. 38.

To come from the *inacting* of the *ſervice*, to the rites and ceremonies contayned in the ſervice booke; they are as ſtrictly injoyned upon the ſame penalties, as the ſaying of ſeruice is; witneſſe the ſayd Canons in that behalf; which is not onely contrarie to the law of God, but alſo to the lawes of the land, eſtabliſhing (as we haue ſhewed) that ſeruice booke of Edward the VI. which expreſly thus ſpeaketh, concerning the ceremonies. *As for kneeling; the Signe of the croſſe; the lifting up of the hand, and ſmiting of the breaſt, and geſtures of the like nature; it ſhall be left free to everie one to doe as he liſt*: ſo that you ſee by the preſſure of theſe latter Prelates, it is worſe with us, then it was in the beginning of reformation. In the proofe of the firſt Poſition we haue ſhewed theſe ceremonies to be *trinkets* out of the *Popes cookeroome*, and haue layd impregnable Poſitions againſt them; but that their Impietie, in perſecuting for ſuch ſtuffe, may appeare, (for that is their onely argument,) and that all may ſee how theſe things ſhould be liked by a Councill; let us lay them

them out yet a litle in their colours, and that as breefly as may be.

They are directly againſt the word of God; againſt the Poſitions of the Fathers; the acts of the Councills; the current of the modern Orthodox; the truth of undenyable principles; and againſt the lawes of the land. A touch of each of theſe, though we might be large, becauſe we deſire to keep within bounds.

For the firſt; all *addition* in Gods worſhip, as well as *taking away*, is directly forbidden in Gods word, both in the ould and new Teſtament; witneſſe thoſe places, Deut. 12.32. Rev. 22.18.

But theſe Ceremonies are an addition in Gods worſhip to the word, as they do not deny.

Ergo, they are directly forbidden by the word.

Baſil. upon the foreſaid places of Deut. giveth an excellent reaſon of the Major propoſition of the argument: *Infidelitatis argumentum & ſignum ſuperbiæ certiſſimum, ſi quis eorum quæ ſcripta ſunt aliquid velit rejicere, aut iterum quæ non ſcripta ſunt introducere*: It is an argument of infidelitie (ſaith he) & an undoubted evidence of great pride; if any man reject any thing that is written; or bring in that which is not written: As for D. Morton his diſtinction of *addition corrupting* and

Φανερὰ ἐκ πάντων τῆς πίστεως, &c. *Serm. de fidei confeſſ.*

Defence of the Ceremonies, p. 29.

and *perfecting*: he hath both the word of the distinction and the illustration of it, by way of simile, from Bellarmine, in defence of all the rubbish of Rome; to whom they must be beholding for their answers and arguments (as we have shewed) when they are put to a stand, by force of the truth; but the distinction is corrupt, and taxeth the Scriptures of imperfection, if any thing can be added to the perfecting of them; yea (as one obserueth) it is *petitio principij*, or a begging of the question *in hoc ipso contrarium, quod divinæ legi additur*; In the verie same it is against the Word, in that it is added to the Word. *Scriptura sacra divinitus perfecta, &c. Eoq; nec contra ipsam, nec præter ipsam, &c.* The word is divinelie perfect; and therefore neither any thing against it, or besides it, may be added, (saith Iunius,) the same we might say of that distinction of essentiall, and accidentall addition; the Pope, and Prelates, will adde to the word, that it may be *kept*; and God will have nothing *added*, that it may be *kept*; are not then they, and their additions Antichristian?

De pontif. Lib. 4. c. 17

Tilen.

De pont. lib. 4. c. 17. Not. 10.

As for the Fathers, they make the word the tryall of all traditions.

Besides Basil, whom we have quoted, and others; Cyprian is very exact. *Vnde est ista traditio, &c.* whence is that tradition? (saith he) Is it from Christ his Evangelicall authoritie; or the Apostels appointment? Then is it to be done, because God will have that done, which is written, as God said to Iosua: *the booke of the*

Epist. ad Pamp.

Law

Law will not depart from thy mouth. Where he flatlie condemneth all unwritten traditions.

Auguſtine, ſpeaking of the Indulgencie of God toward his people, under the new Teſtament. *Levi jugo nos ſubdidit*: he hath putt us under a light yoke (ſaith he) now if the legall Ceremonies being removed, men might inſtutute others, then (as the ſame Father ſaith:) *Tolerabilior eſſet conditio Iudæorum, &c.* The ſtate of the Iewes was better then ours; becauſe they were under Gods ordinances, we are under mans preſumptions (as he calleth them) the Ceremonies of the Law (as the Learned often obſerve) were not taken away, that men might ſubſtitute others. *Nam ſi ijs ſublatis, &c.* If theſe being taken away (ſaith D. Whittak.) others might be brought in; where were the benefitt of freedome by Chriſt? According to that ſpeech: *Stand faſt therefore in the liberty, wherewith Chriſt hath made vs free; and be not intangled againe with the yoke of bondage.*

Epiſt. 118.

Epiſt. 119.

De pontif. q. 7. c. 3.

Galat. 5. 1.

Mr. *Calvine* calleth the recalling of Ceremonies, not a bringing againe of the *vaile*, & *buriall* of Chriſt: *Sed fetida potius ſtercora, &c.* They bring rather in ſtinking dunghils; *quibus obruta eſt ſincera fides, & Religio:* by which ſincere faith, & Religion, are overlaid; and they who take, or give libertie to uſe them, (much more they who inforce them,) give more to *a Pope* then God did graunt to his owne Law; yea the Prelacie take more upon them, then they will graunt to

In Act. 13.

God; For by their Canons, they ſtrictly enjoyne the punctuall obſerving of all the Servicebook; with everie rite and Ceremonie therein contayned, and without *addition*, or *diminution*, both for *matter* & *form*, *ſub nomine pœnæ*, on no ſmall penaltie Canon. 14. Yet they will adde at their pleaſure in Gods worſhip.

As for Councills, they argue ſtronglie againſt all mens deviſes in Gods worſhip, from the negative; namelie, that they are not approved by the word; So the Bracarenſes decreed againſt *Milk* in the Sacrament; and the Antiſidiorenſes, againſt *Muſe* or Metheglin in it; upon this ground; that they had *no warrant from Chriſt his inſtitution*: *Ceſſat ergo lac, quia evidens exemplum Evangelicæ veritatis illud offerri non ſinit*: Let Milk be no more in the Sacrament, becauſe the inſtance of that Evangelicall truth will not ſuffer it. Yea, as the Learned obſerve, the verie Sacraments ſhould be condemned by the ſecond Commandement, under the name *Image*, if Chriſt had not inſtituted them.

Brac. 3. c. 1.

Park. decruce Part. 1. p. 62

For the current of the modern Orthodox, we could alſo be large, but we muſt give but a taſte.

Beſides Iunius, & others already cited, *Beza* obſerveth (as we have formerlie ſhewed) an Argument *a comparatis*, from the ſecond of the Coloſſians. If the rites of the Law, God his owne ordinances, be taken away, becauſe they were ſhadowes of Chriſt to come; what impu-

impudencie is it, to ſubſtitute in their place mens ſuperſtitions?

Mr. Calvine calleth theſe humane inventions; *Laqueos ad ſtrangulandas animas*: Snares, to ſtrangle the Sowles of men. *Adulterant cultum Dei, & Deum ipſum, qui vnicus legiſlator eſt, ſuo jure ſpoliant*: they corrupt the worſhip of God, and ſpoyle God of his right, who is the onely Law-giver. Inſt. l. 4. c. 10. ſ. 1.

Beſides all this cloud of witneſſes againſt the Ceremonies; they are oppoſite alſo to impregnable Poſitions of truth.

It ſtandeth not with the nature of true Ceremonies, that theſe ſhould haue any place in Gods worſhip; For a *Ceremonie* (as the Learned obſerve, as well Popiſh as Orthodox) is a *ſacred action, or ordinance, having its excellencie* (as Bellarm. witneſſeth) *from no other ground, but in that* it is appoynted *to the worſhip of God.* He inſtanceth from kneeling at the Sacrament. To the ſame effect ſpeaketh Iunius: *In jure Politico Reip. ſui ſunt Imperati, & ſolennes ritus; Ceremoniæ vero proprie, non niſi ſacræ obſervationes in cultu divino appellantur*: Politick government hath power, to appoint its owne rites, but Ceremonies properlie, are ſacred obſervations in divine worſhip: Since ſo it is, what mortall man ſhould dare to take upon him, to appoint Ceremonies, or ſacred ordinances in Gods worſhip.

De cleric. C. 13.

De Polit. Moſ. C. 7.

We wish from our fowles, that men would possesse themselves of that difference betweene *Ceremonies*, & civill *circumstances* of order; the want of which observation breadeth much disorder.

1. Civill circumstances in Gods worship have their ground from nature; as there must be a *place* to teach in, a *cup* for the communion; and so of the like; but so have not Ceremonies, but from God his owne Institution.

2. These circumstances of order and Comlinesse may be used in *civill*, as well as in *sacred* things; but so may not *Ceremonies*; witnesse, the Prelates coursing of a Minister, for wipeing his nose on the *surplice*.

A second Position, crossed by the Ceremonies, is this: *That all necessarie Ceremonies, under the Gospell, are contayned in the new Testament.*

The first argument for proofe of this Position may be taken from the nature of a *Ceremonie*, discovered in the first Position to be a *matter* of *faith*; Ergo, it must be contayned in the Gospell.

2. We may proye it by induction.

As

As Christ instituted the *Sacraments*; so the *Ceremonies in the Sacraments*; as *breaking of bread*, *distribution* of it; and of the cup (though now removed by that Idolatrous gesture of *kneeling*:) *Et sic de cæteris*; and so of the rest.

Ergo, &c. If this induction be not good, give us an instance against it, *extra propositum*.

For the truth of this Position, Chemnicius speaketh expressly: *Quos ritus Christus addi voluit eosdem instituit*: What *Ceremonies* Christ would have in the Gospell, he appointed the same.

3. We may prove it also a comparatis, by comparing the *Gospell* with the *Law*.

All necessarie Ceremonies under the Law, were contayned in the Law, Exod. 24, &c.

Ergo, all necessarie Ceremonies under the Gospell are contayned in the Gospell; otherwise the Law should be more perfect then the Gospel, which none will affirme.

4. And lastly; we use this argument a distinctis. Either the Gospell must contayne all necessarie Ceremonies of Gods worship; or Christ hath left to the Churches power, to appoint Ceremonies: But Christ hath left no power to the Churches, to appoint Ceremonies. Ergo, the Gospell contaynes all necessarie Ceremonies in Gods worship. The proofe of the Minor is thus: All that Christ hath left to the Churches appointment, is to order things by Christ himself appointed, 1. Cor. 14. 40.

But to appoint new Ceremonies, is not to order things by Christ himself appointed.

Ergo, he left it not to the Churches appointment.

For the last particular, that these Ceremonies stand in opposition to the Lawes; it is cleare, as we have shewed from that Leiturgie of Edw. VI. to the which the Law requireth subscription, and the booke leaveth the things arbitrarie.

By this which hath been said, it may appeare to your Honours, how the Prelates, and their apurtenances, shall never be able to stand in a *Councill*, which being guided by the word, cannot brooke that which is enmitie to Christ, and the State.

In these things we have beene the larger; that all may see how they invade, as Mr. Calvine sayth, the *liberties* of *Christ*, bereaving his servants of the same.

2. How their *tyrannie* (as the same Author saith) exceedeth the Lawes of other tyrans; because they tyrannize over the *conscience*.

To

3. To ſhow how by theſe courſes of their traditions they do not onely *tranſgreſſe the commandements of God*, Math. 15.3. but they *make voyd* (as the Spirit ſpeaketh) *the worſhip of God*, *by the commandements of men*; namely, in regard of the power of it; and the honour due to it, V.9.

Let the Prelates diſeſteeme of Gods ordinance witneſſe this; not onely in preferring the leaſt, and vileſt patch of their *Leiturgie*, to *preaching* (as their Canons witneſſe;) but alſo by their phraſe of ſpeech in their Canons; where they ſcarſe, or do not at all eſteeme *preaching* to be a part of *divine worſhip*, witneſſe the 19. Canon, where, *in the time of divine ſervice, or preaching* (ſay they) where obſerve, they make the word *divine*, a main difference, to diſtinguiſh their *Leiturgie* from *preaching*; Yea one of their proctors, in plaine tearmes, affirmeth preaching to be no part of divine worſhip.

Howſon. ſer. in Pſal. 118 pag. 78.

4. And laſtly; that we may all awake, to be ſenſible of the fearfull evill that is toward us, except we purge the Lord his howſe, and worſhip of this ſuperſtition, and the Patrons of it. Witneſſe Eſa. 29.14. *Therefore behould, I will proceed to doe a marvelous worke among this people; a marvelous worke, and a wonder; For the wiſdome of the wiſe men ſhall periſh; and the vnderſtanding of prudent men ſhall be hid.*

Where

Where be pleased to observe the *matter* of judgement; namelie, the perishing of *Wisdome* & *understanding* from the *Wise men*; that is from the Governours in *Church* & *common-weal*, who should be light to others; and *if the light, that is in men be darkenesse, how great is that darkenesse*, Math.6.23.

Observe also the *manner*: it shall be a *marvelous Worke*. And lastly, the degree of it, expressed in the ingemination, or doubling of the wordes, a *marvelous Worke*; a *Wonder*, as if a man could not wonder enough.

Certainely, we are farre overcome in this judgment; we have all knowledge, as the Apostle speaketh; but that *Wisdome*, & *prudence*, that applicative power, that should actuate, & order this knowledge in the proper Sphere of his activitie, is perished from our *Wise men*. Wisdome is the heart of knowledge; from whose due temperature cometh the bewtie, and strength of a State.

Zeal of the *Lords honour* is as the *actuall heat*, comming from the *heart*, inlivening and activating all the members of the body Politick; consuming the superfluous humors of benumming, or deading sinne; dispelling the vapours of deluding errors, and abandoning all the unnaturall heat of *superstition*, & *Idolatrie*: But the want of this *working Wisdome* hath brought us to a *Lethargie*, or *Epilepsie*.

All

All men wonder, and ſtand amazed at your ſupine negligence, in haſtening to quench the fire, that hath allmoſt conſumed us: They cry out, where are ye? what are ye doing? What is become of that ſpirit of valor; and true love to the Lords *honour*, and your *Countries* deliverance? They that are acquainted with the Councill of God, conceive this to be the cauſe; that the *ſpirit of Wiſdome* is allmoſt periſhed.

It is with us, in ſome meaſure, as it was with Ephraim: *Ephraim is oppreſſed, and broken in judgment; becauſe he willinglie walked after the Commandement.* So becauſe we have willinglie obeyed the *Prelates Commandement* we are oppreſſed within, and without; and *judgment* is as a *ſnare* to us; Yea, if theſe Commandements be not countermanded, the Lord will looke on, till they beate us to powder. Hoſ. 5. 11.

If there be any ſpirit therefore of *Wiſdome* left in you; *ſtirre up the gift that is in you*; And if you meane to live, abandon both *them*, & *their Commandements*. And ſo much for this Mean, of calling of *a Councill*.

The 4. Mean.

NOW we come to the 4. Mean : The caſe may ſo ſtand, that a generall Councill cannot be had; as Beza writeth to Cæſar, or Charles the 5. It were a happie thing by a *Councill*, to reform what is amiſſe, and ſo to pacifie God ; but as the ſame Author ; If thorow the Iniquitie of time, and height of diſorder, it be not poſſible to have a Councill ; yet reformation muſt not ceaſe ; For in all the reformations of the reformed *Churches*, we doe not read, that they had any Nationall Councill, till they had caſhiered the *Hierarchie*, the verie bain of Councils, as we could ſhow by divers inſtances in our owne Iland, and other where; but we cannot enlarge everie thing.

The Mean then of removall is *to gather your ſelves together* in ſerious *humiliation*, & *reformation*, before the Lord, in knitting your hearts together, in the band of love; everie one lending his helping hand (according to his place) to the breaking downe of *Babell*.

Zephan. 2. 2

We meane not to inſiſt in the diſcoverie of this powerfull prevayling duetie of *Humiliation* ; becauſe the Theorie hath been excellently taught, & writtē off, by our Learned divines ; and ſome of Gods people have plyed the practiſe of it ; We will onely therefore give a touch of the generall, with ſome briefe direction for our particular.

As

As holy, and valiant *Ezra*, with his people, being in danger of the enemie, used this, as a speciall remedie; namelie, *to humble themselves before God; to seeke a right way for themselves; their Children, and Substance*; So it standeth us upon it, to doe for us, and ours, and what we have; For all is like to be lost; but if in seeking of the Lord, we would have *Ezra* his successe, of whom *the Lord was intreated*; we must with Iosua remove that *thing of the curse*; namelie, the Prelacie from having any power over it; for wofull experience hath taught us, that the Prelates finger is like the *Harpie* his *claw*, it spoyleth every thing, it cometh in. *Ezra* 8. 21, &c. *V.* 23.

An able Pastor, some two yeares, gone in august, in a generall fast in London, pleading for reformation, under *Iosua* his removall of the *excommunicate thing*; tould us in plain tearmes, that the main thing was *that damnable Hierarchie*; who made no matter of the sinking of the Church, and State; so they might swimme in their *honours*, & *pleasures*: *Ios.* 7. 11.

As Iehosophat was sharplie rebuked, and much crossed, for *helping of the wicked*; So in having them to be *helpers* or *ringleaders* in this duetie, is to bring a curse, and not a blessing upon it. How can they doe good in humiliation, that are enemies, both to it and *reformation*? Witnesse, their persecuting of Gods people, for *gathering themselves together*; Or as an other Prophet hath it; for *speaking one to an other*; that is, joyning their strength together, to prevayle with *2 Chron.* 19 2. *Malac.* 3, 16

the Lord; which is a practise warranted from the *Word*, the practise of the *Saints*, and the custom of the *Churches*; as is fully proved in a particular Treatise.

In the reformation of the State of Scotland, the Nobles, and others of the congregation, were put to great straits, by the overtopping power of Queene Mother, and her French forces; but having with them a mightie man of God; who could stand up in the gappe, and tell the Nobles, and other of their particulars, in the controversie with God; every man *humbled* & *reformed* himself, so that the Lord was intreated, and at length they were rid of the *Prelacie*, and all their *excommunicate things*; yea great feare fell upon the Queene, & Prelates, and all their Popish forces, by the frequent, and fervent *humiliations* of Gods people; in so much, that the Queen confessed, that she feared more the prayer & fasting of *Mr. Knox*, & his assistants; than an armie of 20000. men.

We have heard, that some 7. yeares ago, two faithfull Ministers were committed to a strong castle, upon a rock, where their fervencie was such with God, that the Captains ladie (being a Papist) sewed for their enlargemẽt; for she said she was affrayd, they should shake the foundation of the Castle, by their prayers, our God is the verie same. O! that we had but such hearts.

We are perswaded, that if your Honours would but clear this service of the *Leprosie* of the *Prelates*, and

cause

cause Ministers and people go roundly to work, charging the Ministery, as they would answer it before the Lord, to deale plainelie in this particular of the *Prelacie*, and with *self-reformation* to strike neither at great nor small so much as at that; The *Prelates* hearts would faile them, their knees should smite one against an other; and as the sound of *Rams horns* shooke the walls of *Ierico*; so this one peece of *humiliation*, being of a right bore, and well plyed, would shake the Prelacie all in peeces; yea by this meanes some of them happily might give over their hould, and make their peace with God.

But Gods people, with all, must labour to be of one minde, and of one heart; and by entering covenant with God, against those his *enimies*, and all that is *enmitie* to God, resolve to hould them at staves end, till God give the victorie.

The 5. Mean.

THe 5. convenient Mean, to take them off will be the removall of their surfitting, & sowle-starving Meanes, which maketh them adventer upon their owne bain, and maketh them the bain of the nation.

One of the ancients discovereth well, the cause of the break-neck-haste to be *Bishops*. *Propter dapes, vestitum, Comitatum*, &c. *Cupiunt esse Episcopi, & Ecclesiarum Prelati; vt Ecclesiæ Dei magis præsint, quam prosint*: For delicious faire, gorgeous apparell, and pompous train, they seeke to be Bishops, and Prelates over Churches, that they may rather rule over the Church than benifite the Church.

Arnulph. p. 7.

As the Devill said of Iob calumniously: *Doth he feare God for nothing?* So it may be truely said of the Prelates, doe they serve the man of sinne for nothing? The *flesh pots of Egypt*, maketh them such devouted enemies to the government of the *spirit*.

We have shewed from the penne of one of their owne howse, how their great revennews have undone *King*, *States*, & *Religion*: Yea we have for this the Astipulation of Romes Champion-Cardinall; namelie Bellarmine; who pleading for Constantines supposed donation of the Lateran Palace, and other emoluments; confesseth, that the *spirituall wealth* de-

decreased as the *temporall wealth*, increased lib. 2. c. 17. de Pontif. As by the Munificence of Princes, this poyson was poured into the Church; So from the accumulative bountie of other Princes, the Ambition and Avarice of *Prelates*, grew *intollerable*, & *insatiable*, till at length superstition overtopt Religion; and a Lording Tyrannie suppressed the power of the Ministerie, and vassalled temporall authoritie.

The cutting of the large *Trains* of their Bishopricks out of other mens cloath, maketh all the nations where they raigne, to go tattered and torn, both in sowle, and state; Yea, and some they make to go stark naked.

It is well observed by one, that if Henrie the VIII. had taken the Bishopricks all in peeces, after the suppression of the Abbies; and made everie mans burthen proportionable to his portage, it had beene more honourable to the Ministrie, and more profitable to the State; But leaving them laden with to much temporall honour, and revenew; as men overgrowen with flesh and fatte, they become unweeldie, dishonourable, and unsupportable burthens to the State.

Is it fitte, that one should have the *provender* of so many *labouring oxen*, for lying like a dogge in the manger, hindering the *Pastor*, to feed, and the *hunger-starved Sowles* to eate? Yea, they muzle up the *mouthes of the oxen*, and ty up the tongues of the faithfull labourers

bourers, both from treading out the corne, and eating of the corne.

Is it fitte, or possible, that one man should rule over so many places, so many miles distant from his person; as though he were a Metaphisicall entitie, or of such an infinite being, that he had *spirit enough* for them all: But what man is sufficient for one flock?

For a speedie redresse then of those evills, we intreat your Honours, to remove this fewell, and the fire shall cease; take away the *Carion*, and the *Kites* will be gone.

We need not tell you againe, what neede the State hath of these Meanes; and how well they might be imployed; onely this, we are bould to commend unto you, that as our nation (to our shame) is growen the Ape, and Monster of all strange fashions; So if you will bring the Prelates in such a cutt, that their cloaths may sitte closse to their bodyes; It will be the onely best fashion, that ever came into the Land. Yea so that sinne of strange fashions should fall with others.

The

The 6. Mean.

THe 6. and laſt Mean of removall, is the continuance of a Parliament, till the tenets of the Hierarchie be tryed, by *God*, and the *Countrie*, that is, by the Lawes of God, and the Land.

The Kings royall word; the confirmation of the Lawes, and giving of ſubſidies, imply a neceſſity of redreſſe of grievances; which cannot ſtand with the diſſolving of a Parliament, till reformation be effected; but if the common adverſaries ſhould inforce a diſſolution, becauſe all reformation (if they be well ſearched) intrencheth upon them; Can it ſtand with the wiſdome, valour, and fidelitie, of you, the *great Maiſters* of State, to quite the ſhip, upon the tempeſtuous hard-blowing of a Babiloniſh *Euroclydon*? No ſure; for as Paule ſaid to the Centurion, and the Souldiers, *Except ye abide in the ſhip, ye cannot be ſaved*; So except ye keep the *ſhip*, till ye have beaten the *Dunkirkers* of State; neither *King*, *you* nor *we* can be ſaved. *Act.27.32.*

Your Honours know, that everie diſſolution of a Parliament, without reall reformation, is againſt *right*, *reaſon*, & *record*. Is it not the right of the State, to be diſburdened of *Caterpillers*, *moathes*, & *Canker-wormes*; and of ſuch *Lions*, & *Beares*, as devour *Religion*, & *State-Policie*? What reaſon is it, that the State aſſembled from all the parts of the Kingdome, ſhould waſte *time*

and *meanes*; and when they pitch upon the point, they ſhould be blowen up with the Romiſh breath of the enimie? ſo that, as Ioab ſaid to David, concerning Abſolon: *Let them live, and if we all die, it matters not.*

Laſtly; for Recorde, there is an ancient one, the ſight whereof your Honours may command, though we cannot. The Tenour whereoff is this, that this Court ſhould continue ſitting ſo long, as there were any matters belonging to this high Court to be determined; and for the more exact effecting of this; it was openlie publiſhed by proclamation; ſome convenient time before their riſing; that the ſubjects ſhould appeare, if they had any more matter of grievance, determinable in that Court.

This was confirmed (as we are informed) by *William* the Conquerour, notwithſtanding that he came to the Crowne by the ſword. Then ſtand your ground, and *quite your ſelves like men* in this matter of reformation; wherein (as we have ſhewed) you muſt beginne at the head, or ye cannot proſper.

As we may ſay with *David*, there is but a litle *betweene our life & death*; ſo it ſhall become you with the ſame Pſ. 119.60 Prophet *to make haſte, and not to delay the keeping of Gods Commandement in this particular.* As the ſame Prophet vowed that he would not come *into the Tabernacle of his howſe; nor go vp to his bed*; that is, he would give himſelf no reſt, or take no other thing to his

his thought; *till he had found out a place for the Lord*; So should ye not take any privacie, so much to your thoughts, at home, or abroad, in your bed, or in the fieldes, as the making way for the *Lords dwelling among vs*; which cannot be done but by the removall of his enimies.

We have made bould to be the larger, because the matter is weightie, & we desired to prove as punctuallie as we could.

We might have beene larger, if the time and State would have permitted. But we know your Honours are perswaded of these things: (or as Paule said to Agrippa: *we know you beleeve*.) The pondering and maintenance whereof we humblie intreat at your hands. We doe acknowledge that it is an inveterate evill, and by custome and continuance hath much prevailed, as tyrannous Lawes use to doe Yea like the Idoll of *S^t. Rumball*, with their ginnes & pinnes they have made it so heavie, that mẽ thinke it not poysable, with all the strength of the State. But pull out their *shiftie pinne* of pompe, and revenews, and then they are easilie removed from their place. *Si nullum tempus occurrit Regi*: If there be no prescription to the King. It standeth with lesser reason, that any prescription of time should prejudice the right of the King of Heaven. It is most true, *ardua prima via est, &c.* the entrance will be somewhat hard, but the *beginning is more then half*. The way is verie steepe: but the glorie

See the Emblemes in the Perambul. of Kent. p.232. Edit. 1596

glorie of the action, is of force enough to effect it. Remember that gracious, and incourageing speech of God, concerning Zerubabels finishing of that great work: *Who art thou, O! great mountaine, before Zerubabell; thou shalt become a plaine, and he shall bring forth the head-stone thereof, with shouting and crying, grace, grace, unto it.* *If your hands beginne it* (as it followeth there) *your hands shall finish it; And they shall know, that the Lord of Hoasts hath sent you.*

Zach. 4. 7.

V. 5.

But what need all those arguments, let this one plead for all: *aut hoc, aut nihil*: either this, or nothing.

The neglect of this one thing together with that main mean of true humiliation, maketh us more and more adoe; for as it weakeneth us, and strengtheneth the enemie, so it enarmeth the Lord in zeal daylie, to give us more and more matter of humiliation; witnesse, his heavie hand in sinking that hopefull plant, the Prince of Bohemia, just at that time when this worke was a finishing. As all the enemies of Sion will rejoyce at it, so it is more matter of mourning to us, than we are aware off; yea (it may be) we may mourne more for it many yeares hence. Alase! why was he smitten but for our sinnes? which blasteth in the verie bud all the hopes of Sions deliverance. The Lord smite the hearts of his Princelie parents; our Royall Soveraigne; of you, the State representative, and the hearts of us all, to lay it to heart, as we should; for if we make not a right use of it, he hath a heavier rod for all and everie one of us; he will never leave smiting, till we smite that which smiteth at his Honour: If we love

sinne

ſinne better then our firſt born, he will not only ſmite *our firſt born*, (that is our darling, whatſoever it be,) but he will at length conſume us.

With heavie hearts, and mournfull eyes, we ſpeake it; The like ominous thing hath not befallen our King and State, ſince the much like lamentable caſting away of the two Sonnes, and one Daughter, of Henry the firſt; whoſe ſhip, by the careleſnes of the ſhipper, was ſplitt upon a rock; where of 150 perſons, one onely was ſaved, by laying hould on the maſt, and was brought to Land the next day after.

This loſſe proved after, the ground of gteat trouble, to the State; of the demoliſhing of many faire howſes, and noble families, and of the effuſion of rivers of blood.

The Popes (or Prelates) Penmen, would make the Kings harſhneſſe to the Clergie, a ſpeciall cauſe of this; but our Hiſtories witneſſe, that he ſuffered more of the Hierarchie, than was fitting for a King; witneſſe that monſtrous proud affront offered him by that tottering Prelate, Rudolph of Canterburie, in forbidding the Kings mariage, with the Duke of Lorains Daughter, becauſe another than he was to joyne them. Yea, further at Barkley, at the Queenes coronation, he malapertly aſked the King, who ſett the Crowne upon his head; The King replyed: he remembred not well; neither was it materiall. The Prelate (in a great rage) tould him

him, that whosoever did it, he had done more then could be justified; and therefore (said he) to the King: *You shall either leave off the Crowne, or I shall leave off saying of Masse.* The King, without change of countenance, said no more, but if I have it not by right, doe with it as you please; whereupon he stept toward the King, & began to unty the button, to take the Crowne off the Kings head; but the Nobilitie, and others waxing wrath, at the impudencie of that saucie shaveling, caused him, by crying out on him, to leave off his attempt with shame enough.

Antiquit. at Britannic. p.124.

Is it not a wonder, that Kings & Queens should either affect, or endure such a viperous generation? Some would make us beleeve, that the King (being struck with some panick terrors) repented his rough usage of that surly crew; but we are of that minde, that Kings, Queenes, & others, have greater cause to repent that they either maintaine them, or have any thing to doe with them at all. For so long as they are the unhappie husbandmen of the vineyard, there is not a slip of any good like to grow in it; but either they spoyle it, or the Lord plucketh it up, that it may not be spoyled; witnesse (besides other instances) the present dolefull instance of our loosing the rarest Iewell of his age. As we all desire in the band of duetie, and the bowels of compassion, to condole in soule, with that mournfull King and Queene; so let us all desire the Lord, to put it into their & our hearts, to joyne reformation with humiliation; and that in particular they may hate this Hierarchie, and their infectious Leiturgie, with a perfect hatred, for they shall never prosper by correspondencie with them.

As

As for the Kings admirable deliverance, we may say, though the *one hand of the Lord was over him, yet the other was vnder him*: And we wish his song may be of mercie, and of judgment; and that he may proclaime to all the world, by amendment, that his greatest losse hath proved his greatest gaine.

To make an end of our present Subject. We wish your Honours might prevaile with the Prelates by faire meanes, to cast off that overcharging calling. If they would goe by president that is not wanting: *Gregorie Nazianzen* rejected this calling to stay contention. Here in England Iohn of Beverley, Schoolemaister to Bead forsooke his Prelacie, for the contention raised by the monkes and others about the Ceremonies, and betooke himself to Beverley, where hee preached the word constantlie, till his death, and thus hee became *a Bishop indeed*. If they object that these men forsooke their places occasionallie upon the corruptions of contentious people, & not for the unlawfullnes of their calling: we answer first, that by reason of the Popish Ceremonies, and their tyrannous government, there is now as much mischiefe & contention, as was then: And who is in the fault, but they that doe, and presse such things, which if they would relinquish, these things should ease. But to answer more directlie, let them take Hierax, for a president, without exception. Who forsooke the Prelacie (as Isidore witnesseth) meerelie for the *vnlawfullnes of the calling*. Which calling was not then come to that height of unlawfullnes by many degrees that now it is: If they will not thus be persuaded, from the practize of

Anno 722.

Epist. 223.

the

the living, we could by relation bring them evidence from the dead *Monachum electum Episcopus*, &c. a certain Monke being chosen Bishop, refused the burthen, who after his death (as they say) appeared to his friend speaking to him thus: *si Episcopus factus pervenissem*: if I had bee a Bishop saith he I had been damned; but if they will not beleve the living word, *if one should rise from the dead they would not beleve him.* We feare they are like *pleuritick patients* that cannot *spitt*, whom nothing but *infusion* will cure (we meane of their callinges, not of their persons,) to whom we have no quarrell, but wish them better than they either wish to us, or to themselves. One of their desperate *mounte-banks* out of the pulpitt could finde no cure for us, (their supposed enimies) but *pricking in the bladder*: but we have not so *learned Christ*. To conclude, we desire to say no more to your Honours but up & do it: for the Lord hath bidden you. Your priviledges both from divine & humane lawes are both impregnable and irresistable: then give us leave to move your Honours to doe no more than *Nehemias* & *Barak*, for *Church*, & *State*; *you* & *yours* require at your hands. So remembring yet once more that high Commission & safe conduct of your God, with which in all battle we conclude: *The Lord thy God will hold thy right hand, saying unto thee, feare not; I will help thee.*

Esa. 41.13.

Magnum iter ascendis, sed dat tibi gloria vires.
Non est iter arduis multis ad Astra via.

High must you soare; but glory giv's thee wings.
No low attempt a starr-like glorie brings.

FINIS.

Gentle Reader, beare with the Literall Faults, want of due points, or accidentall some Sections not well devided; whereof we could give you divers causes.

Cæsar. Histerb. Illustr. miracl. L. 2. c. 29.